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Zion's Herald.

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The Outlook.

The tiny moons of Mars — Deimos and Phobos — are more than 40,000,000 miles away, yet they have been recently under observation, though the larger of the two is estimated to be only about seven miles in diameter. Optical science has by no means reached its limits, and it doubtless has revelations in store for us more astonishing by far than the discovery of the satellites of a sister planet.

St. Petersburg has been put in railroad connection with the Siberian town of Omsk, on the Irtysh River. This announcement would excite nothing more than local interest were it not that the 600 miles of new road referred to constitute the first completed section of the great Trans-Siberian line which will measure 5,000 miles in length and is expected to be of the highest strategical as well as commercial importance. By next year at this time it is calculated that rails will be laid as far as Krasnoyarsk, half way across Asia. Work is also progressing from Vladivostok, the eastern terminus.

Idaho is one of the youngest and one of the biggest of our States. She was admitted to the Union four years ago, and her area comprises 84,000 square miles. But there are considerable portions of this area which have never been properly explored. Its mineral resources, stream courses, road possibilities, degree of fertility, are yet to be ascertained. To find out all about these and other things, a military detachment will leave Fort Sherman this month, fully equipped and provisioned. They will be out until winter, and will investigate particularly the unknown district between the Mullan and Lolo trails. Their report will have much to do, probably, with stimulating settlement in this sparsely-populated State.

So we do not own Mount St. Elias after all. The surveying parties that have been determining the eastern boundary line of Alaska, have decided that this gigantic summit, whose height they have finally settled by accurate measurement to be 18,023 feet, is not on American soil. In robbing us, however, of what was supposed to be the highest peak on the continent, they soothe our national regret by informing us that the mountain in question is not the loftiest — that it is overtopped by at least two and perhaps three peaks farther inland on English soil, one of these, Mount Logan, claiming the crown for a height of 19,534 feet. Our alert readers will open their atlases, and make a record of these new facts.

Visitors to the World's Fair who saw the 30-ton model locomotive exhibited by the General Electric Company will be interested to learn that the Baltimore & Ohio Railroad's new belt-line tunnel under the city of Baltimore is to be equipped with these smokeless motors, which will haul all through trains between New York and Washington. These electric locomotives are massive pieces of machinery, weighing at least 100 tons and having 1,200 horse-power traction. They can make a speed of forty miles an hour if necessary, and will be running before Christmas. As the tunnel will be painted white, and be illuminated by about 2,000 incandescent lamps, transit under, instead of through, Baltimore will be swift and pleasant.

The Stamp of Reprobation.

That was a glorious triumph for decency and good morals when Congressman Breckinridge, who figured in one of the most scandalous trials that ever disgraced our courts, and who yet dared to seek the suffrage of his constituents for renomination in a campaign in which he had the effrontery to challenge the social conscience and defy the prayers of godly women, was defeated by his own awakened party and relegated to the obscurity of private life. For once the lesson has been clearly taught even in Kentucky that politics can no longer disdain the moral sense of a constituency, that eloquence and culture and family and training in public affairs will not weigh when balanced against notorious impurity of life. Those spirited women of the Ashland District who worked and prayed by night and by day to save the community from the unspeakable disgrace of being again represented by a man with a record so odious as that of Mr. Breckinridge, will have the thanks and congratulations of the best citizens of the country on the humiliation which they did so much to bring about.

Baffled, but Undaunted.

It was a plucky fight that Lieut. Peary made last spring in Greenland to reach Independence Bay over the inland ice from Anniversary Lodge. He succeeded in covering only 125 miles of the 600, and then was turned back by a blinding Arctic storm which lasted three days, disabled many of the party and killed most of his dogs. The thermometer ran down to 60 degrees below, and the wind blew at the rate of fifty miles an hour. Mortal flesh and blood could not long endure such a terrible exposure. The provisions were therefore cached, and the party struggled back to camp. When the auxiliary expedition reached Anniversary Lodge, Aug. 20, they found the party safe and well. The proposed trip to Ellesmere Land was made, and relics of the last Swedish explorers, Björling and Kalstenius, were found, but no extended exploration of the Land could be made, owing to the ice. The Swedes are believed to have perished. The "Falcon" brought back Mrs. Peary and a little daughter, together with all the members of both the main and auxiliary parties, excepting Lieut. Peary himself and two volunteers, who remained behind and will make another attempt to explore north-eastern Greenland next spring — a decision which shows the indomitable will and courage of this earnest explorer. Incidentally he has succeeded in surveying the northern shore of Melville Bay, hitherto unknown, and has also visited Ross' Iron Mountains near Cape York and procured specimens of the famous meteoric stones.

Some Recent Scientific Achievements.

The liquefaction of hydrogen, the most volatile of all known elements, has been successfully accomplished by Prof. Dewar. In doing this he was obliged to produce an "artificial cold" of about 240 degrees below, Centigrade, or about 400 degrees below, Fahrenheit. His method was similar to that by which he liquefied oxygen: "By the evaporation of one volatile fluid, first subjected to enormous pressure and then liberated in a vacuum, Prof. Dewar cools another to a lower temperature than that of the first." Thus, by means of nitrous oxide he liquefied ethylene; by means of ethylene he liquefied oxygen; and by nitrogen (in the form of liquid air) he has produced liquid hydrogen — the cold in each case dropping down from fifty-five to sixty-five degrees. Incidentally with these results important information has been gained "relative to the influence of extreme cold in the strength, electrical conductivity, color, and other properties of matter." In another and quite different field of research an experiment has been made which reveals the motive power in star-beams. An English astronomer, desiring to test the relative brightness of certain stars, unscrewed the eye-piece of his telescope, and put in its

place photo-electric cells, "consisting of two metals immersed in a liquid hydrocarbon." As a result, he obtained a measurable electromotive force — that of Venus being about one-tenth volt, and that of Sirius one-fifteenth. An experiment like this raises the inquiry: How long will it be before sunlight will be converted into a motive energy that can be stored up for practical use?

Bacilli Culturists.

They are an earnest body of men, and are often disappointed when they feel sure they have achieved success. Dr. Haffkine, for instance, felt confident that his cholera virus would prove effective in staying the march of that dread epidemic. Over a year ago he inoculated 900 persons at Agra, India, with his attenuated culture, and subsequently some 4,000 more at Lucknow and Patalla; but the mortality of those attacked thus far by this disease is apparently as great in the case of those treated as in the case of those not treated. To offset this disappointment, tidings have come from Brazil that Dr. Domingo Freire, the well-known bacteriologist, has discovered the microbes of yellow fever and malaria, and has vaccinated for these diseases with wonderful success in the hospital of St. Sebastian at Rio. This surely is encouraging. Even if Koch's diphtheria serum, anti-toxine, should prove to be a failure, it has been settled beyond a doubt that the use of the Loeffler bacillus, in the treatment of that deadly disease, is successfully remedial. The bacillus of lockjaw has been discovered by Dr. Kitasato, of Japan. The time cannot be far distant when cancer, typhoid fever, and other malignant foes to humanity, will be brought under control by inoculation.

The Peril of Madagascar.

The French government has evidently come to the conclusion that the Malagasy pear is ripe — that it can safely make demands upon this island which it will be powerless to resist, and which will end with its annexation, in whole or in part, to French domain. France expects that the European powers, and especially England, will interpose no obstacle to its rapacity. Its special emissary, M. Le Myre de Viller, is now on his way to visit the Queen. He will be backed by the French squadron stationed in the Indian Ocean and by an additional force of four war vessels. His previous mission to Siam will be significant to the Malagasy government of what it may expect. "Madagascar is to be the French Australia," writes the New York Tribune correspondent, and he recalls the fact that in 1890 both England and Germany recognized the claim of France to a protectorate over the island. The Christian sentiment of England is, however, aroused by this threatened outrage. Nearly all the civilization which Madagascar boasts is largely the work of English missionaries. English news-sheets are raising the note of alarm. Americans, too, have interests in the island which this proposed invasion will jeopardize. The warlike Hovas will, of course, resist, and they are known to have some 20,000 repeating rifles. On the whole, the descent of France upon Madagascar may cause a wider commotion and arouse a more determined opposition than she now anticipates.

What the Spade is Turning Up.

Some two hundred and fifty peasant workmen, under the direction of Dr. Charles Waldstein, of the American School of Archaeology at Athens, have been excavating the Argive Hermon, or temple of Hera (Juno), midway between Argos and Mycenae. The old sanctuary on this site was burned B. C. 423, but a new and more splendid structure was erected in its immediate vicinity, and adorned with a gold and ivory statue of Hera, the work of Polykleitos of Sicyon, the famous rival of Phidias. This second temple lasted until the Middle Ages. Both sites have been laid bare. Not only has complete information of the architect-

ure of these shrines been reached, but works of art have been brought to light almost equal in importance to the discoveries of Schliemann. Still more interesting, and possibly more important, are the results of the explorations of the ruins of Niffer, near ancient Babylon, which have been going on since 1887, under the direction of Dr. Peters and Prof. Hilprich, of the University of Pennsylvania. The temple of Bel, the first shrine to the god ever systematically excavated, has been dug out to its foundations. Evidence has been gained from inscriptions that this city was 1,000 years older than scientists had believed, and that the antiquity of the human race must be carried back to a period at least 4,000 years before Christ. Our Minister at Constantinople, writing to the State department on this subject, says: —

"In the number of tablets, brick, inscribed vases, and in the value of uniform texts found, American enterprise equals, if it does not excel, the explorations of Layard at Nineveh and Rassam's excavations at Aba-Habba. This enterprise has revealed an antiquity for the human race nearly ten centuries older than science had knowledge of before. The religion, government, habits of life, and, to a great extent, customs, of men who lived 4,000 years before Christ are revealed by the inscriptions which are now being translated here and arranged by Prof. Hilprich."

A School of Sociology.

It is to be started ten days from now in Hartford, under the auspices of the Society for Education Extension. Chester D. Hartman, D. D., will be the president, and the curriculum will cover three years. Among the subjects to be investigated will be Heredity, Environment, Status of Woman, Family, Domestic Economy, Marriage and Divorce, Population, Ethnology, Social History, Nations, Cities, Institutions, Food, Dress, Shelter and Sanitation. The scope will include research — the study of social conditions, past and present, with a view to the discovery of the underlying laws which control "the growth and the decay, the health and the disease of the social organism;" normal instruction — the training of competent teachers and reformers; publication — the literature to be both scientific and popular; and practical application — ascertained principles will be forthwith put into practice with a view to elevating the aims and ideals of society. A list of lecturers, including many prominent college educators, has been secured. As this will be the first institution founded either in the New World or the Old for the exclusive study of social problems, its inception and progress will attract wide and eager attention.

The Trouble in Lombok.

Lombok and Bali are small islands, twenty-two miles apart, in the Java Sea. The Balinese are a fierce race, and it took the Dutch, a half century ago, nine years to reduce them to subjection. They swarmed over into Lombok subsequently — some 30,000 of them — and made easy conquest of the half million Sasaks who inhabit that island. They have controlled the government of the island, and have oppressed the native people so cruelly that complaints have been sent to Batavia begging for relief. The recent insurrection in Lombok was wholly Balinese. It was the latter who ambuscaded and almost annihilated the Dutch force that marched unsuspectingly into the interior to pacify what was thought to be merely local troubles and discontent; and it was the Balinese insurgent force that seized the capital, Mataram, and defied the power of Holland. They have learned by this time that their European master is competent to deal with them. A dozen Dutch war-ships bombarded Mataram, and a force of 35,000 men landed upon the island and has taken town after town. The Balinese leader has fled to Bali, and his followers are dispersing. The Dutch will probably annex this island instead of treating it as a mere dependency, and under a stable government the Sasaks will doubtless find more contentment and prosperity than under the tyrannic rule of the neighboring islanders.

Health Papers.

HOW TO ACHIEVE HEALTH.

I.

A Physical Instructor.

I PREFER to put it in that way — health an achievement; an achievement within the reach of nine-tenths of those to whom life is a burden by reason of some real or fancied bodily disorder.

In trying to tell how health may be achieved, I recognize, at the outset, difficulties. First, I address both sexes, various ages and temperaments, and am confronted with an almost infinite variety of ailments. Possibly, the first one to read this article will be a feebly-vitalized woman, fainting at the least excitement, hardly able to walk a mile without fatigue. Or, you are a business man, living at high tension, taking your noon meals on the fly, or neglecting them altogether, and troubled with insomnia. Or, you are a minister, confused by multiplex duties, distracted by interruptions, and attributing your frequent indigestion to a weak stomach instead of a tired brain. Or, you may be a young man or a young woman in the glory of youthful strength, expending vital force lavishly without a thought of the balance sheet of the future, and flying to stimulants or patent medicines at the least derangement. There may be farmers and mechanics among my readers, with unsymmetrical bodies, and clerks pale with confinement by day and late hours at night; and women, young and old, who are overworked, or neglected, or discontented. Rheumatism afflicts one; "biliousness" another; "nervousness" a third. How can one write in such a way as to helpfully meet these diverse conditions and environments?

Another difficulty arises from the various and contradictory methods proposed for the achievement of health. Our news sheets are filled with advertisements of quack remedies, and with portraits and testimonies of those who have been speedily, "miraculously," cured by them. Health journals are multiplying, to the point of confusion. Volumes are published on the food question; on systems of exercise; on bathing; on ventilation, and the like. What shall a half-sick mortal do who has neither time nor strength to wade through all this material, nor the ability to reconcile its numerous contradictions? "It is hard to follow all the advice which the health-food people are in the habit of giving," remarks the *New York Tribune*. "Be sure and boil milk and water before drinking them!" is the exclamation of one wing. "When milk and water are boiled, their most valuable nutritive properties are destroyed," retorts the other wing. "Melt butter to the boiling point, before eating it," said the *London Lancet* recently, "for there may be more bacilli in a piece of butter than there are inhabitants in Europe." "Don't eat butter that has been cooked, for it is a deadly poison in the system," earnestly exclaims a health-food journal.

Now I propose to meet these difficulties in a very simple way — by coming back to first principles, and making these principles intelligible and practicable. William Muldoon, the famous trainer of New York, does not bother his head about these difficulties. All sorts of men (and in some cases their wives) put themselves under his care, and the course pursued is uniform, except that the various requirements are proportioned to individual strength. He has remarkable success in regenerating certain cases that seem to be hopeless, but these broken-down men are handled precisely as athletes are handled who are getting into condition for some contest of skill or endurance. Sleep, wholesome food, exercise, of various kinds, bathing — these are about all; but they are enforced. And it is safe to say that most of the ills of which my readers complain may be traced to neglect along some one of these fundamental lines. A little honest self-catechizing will show that I am right on this point.

Now, then, those to whom I write cannot put themselves under trainers — cannot afford either the time or expense to leave home and business and surrender the direction of their lives to a superior will. They must respect their conditions and limitations, and achieve health, if they achieve it at all, just where they are. That being the case, they must use their own will. How to use it, what to do, it will be my purpose to explain in this and following papers.

Let us

Begin with Sleep.

Do you get sleep enough, and of the right quality? If not, why? Are you a late reader, and do you get so enthralled with a

book or story that midnight often passes before you close your eyes? Or do you carry your business, or your cares, or your worries, to bed with you, and think them over? Or do you murder sleep in any other foolish fashion? If so, begin your reform right here. Become, at whatever sacrifice, a healthful sleeper.

If you have a regular hour for rising, if that end of the business is imperative, then the sooner you establish a regular hour for retiring the better; for life's nervous capital is stored up in sleep, and as you must draw upon it for the day's work, you must store it the night before. It is right here that I frequently find difficulty. I inquire, "At what time must you rise so that you can take a little exercise and a sponge bath before breakfast?" If that hour be 6 o'clock I feel safe in insisting that my pupil be in bed by 10 the night before; if 7, at 11, etc.; eight hours' sleep on the average. "Oh, but I can't get to sleep at that time." "Simply form the habit!" I reply; and then I tell them that if they go under Mr. Muldoon, they will be dismissed to their rooms at 9 every night, and find their lights peremptorily put out at 10; and that they will be turned out at 6 the next morning whether they feel like it or not. If my pupil be a nervous subject, I explain to him Dr. Weir Mitchell's rest cure — his sending his patients to bed, and keeping them there. But I have generally found that ordinary nervous disturbances are perceptibly relieved by the adoption of this eight-hour rule for bed, with such "cat-naps" between times as circumstances will permit.

Of course there are inevitable hindrances — no rule is without them — but if an hour is lost at night, it may perhaps be made up in a post-prandial nap the next afternoon. Many of our best workers, like Dr. Talmage and Dr. Edward Everett Hale, plan regularly for this after-lunch nap.

"Do you sleep enough?" I once asked a literary gentleman, who complained of a growing tendency to wakefulness. "I don't know," he replied; "I guess I average seven hours." "And how much time do you put in at your desk?" "About nine." "Why not reverse it?" I asked — "put nine hours into sleep and seven into work?" "I cannot afford to," he said; "my obligations are such that I can scarcely meet them in even nine hours' work." "Pardon me," I replied, "but I think you are mistaken. Few brains can be tasked nine hours daily without strain. You probably throw away two hours in the slower mental pace which that strain causes. I honestly believe that you would do just as much work, and of better quality, if you slept nine hours and worked seven than you do on your present system." Trial proved the suggestion to be true.

Need I remind you of such a simple hygienic requirement as that of a separate bed for each individual? Need I tell you that temperaments, magnetisms, differ, or that coverings that suit one are unbearable to another? Need I suggest attention to ventilation? to the regular airing of bed-clothing? to an entire change of underwear at night? Need I explain that the reason why we throw off our coverings at night sometimes with a feeling of oppression is because they are too thick and too close to us, and that we are suffocating ourselves in our own carbonic acid gas? Little things these, but a very little thing may rob us of the refreshment which only sleep can give.

Good sleep preserves right conditions. A brooding brain, or one excited by evening study, does not readily succumb to the "sweet restorer." Undigested food sometimes sets up intestinal disturbances. Take note of this, or whatever cause, and act accordingly. Resolve to guard your sleep. If you must work your brain in the evening, take a brief walk in the open air before retiring, as Ericsson used to, or provide a warm bath all over, or a cold foot-bath, and don't neglect it. Persistent insomnia is sometimes cured by setting the stomach at work, and thereby drawing the blood from the brain. A bank president was cured of this dreadful trouble by following the advice of his physician, who required him to postpone his dining hour till bedtime. Instead of eating at 6, he was to wait till 10, and then eat his usual hearty meal. Very often a biscuit or two before retiring will be found useful. Before lying down deliberately dismiss all cares and worries — cast them all on Him who careth for you. On getting into bed become limp all over, or, as the Delsarteans call it, "de-vitalize yourself." Mentally go over your self from head to heel, and see that there is no tension on any muscle. Then a few long, deep inhalations and a turning over to the right side. To such wooing, sleep will speedily come.

JAMES STRONG — A GREAT TEACHER.

Rev. William Ingraham Haven.

THERE are but few men in this busy nineteenth century that, while keeping in touch with all its life and stir, seem also to realize the ideals of a past age. Almost every one you meet who is modern at all is very modern. Upon the frescoes and in the stained windows of great churches one can see representations of patriarchs and prophets and apostles and feel very well satisfied with them as bringing out the characteristics of these ancient worthies, but rarely in life do you come across living types that bring to mind the heroes of the early days.

This is the rule. The remarkable man of whom I would that I could write adequately, was an exception. Dr. James Strong was a unique personality. He was thoroughly of the present. He knew the latest discovery in science and the most recent move upon the political chess-board. He could give you the last stock quotation and quote from the freshest story. He was wholly in touch with his time. His manners were marked by the culture and refinement of the polished circles of the present day. His dress was noticeably elegant and always, in a modest way, up with the prevailing style. There was about his person all the charm of the purer social atmosphere of our time.

This is, however, not uncommon in the circle of the scholars of the church. That which was uncommon was that with all the present-dayness of the alert professor there was a something in appearance and voice and way that made you feel you were face to face with one of the characters out of the ancient Scriptures.

I was never able to decide which one of the holy men of former times he really represented. Sometimes he seemed aloof and individual, like Moses; sometimes he was Abraham the patriarch; more often he was the intense and royal Isaiah. He had a dignity, an erectness, that were impressive. His snowy beard and noble head were borne so proudly, and his eyes kindled and flashed so intensely, that you felt you were in the presence of a soul that "walked apart" and knew God. The Old Testament was made living and vital by him — not by his words alone, but by his personality; and the New Testament as well had in him a symbol. Paul, and St. John the Son of Thunder, and the Divine, were more real to me after I had known Dr. Strong.

Bronson Alcott taught that a man's food influenced his character and appearance; that one who lived on berries or simple herbs would show it in his habit and life. Well, Dr. Strong lived on the Sacred Scriptures. He searched them. He absorbed them. They were his meat and drink, and he revealed them.

I do not know whether he ever impressed any other of his students as he did me; but I shall never forget this striking characteristic of his personality: He seemed to know everything. You did not wonder that he was the author of a *Cyclopedia* in ten morocco volumes after you had known him for a few months. The only thing that surprised you was that it was finished in ten volumes. We used to have at Drew a sort of question-box hour once a week or so, when the students were at liberty to open fire on the faculty. I can remember it well — the delightful chapel at the rear of the old mansion, with the long, low windows opening out into the park, and the vistas of the forest preserve beyond. I can see the veteran Professor standing as stately and virile as our own tall cedar in New England — Dr. Trafton. I can catch now the flash of his eye as he caught every question and tossed its answer back with the accuracy and lightness of a master. A Hovey never handled balls in a tennis court more perfectly. The tangle of Hebrew affixes and suffixes; the subtleties of Greek grammar; the philosophies, so-called, and all the *isms* of the modern times, were simple matters for him. He was accurate and full. He made that hour one of the richest, raciest hours of the semester. I do not disparage dear Dr. Miley and his power of careful analysis, nor the charming Dr. Buttz who spoke sometimes as if inspired, nor our cultured Bishop (then simply Dr.) Hurst, whose occasional talks were masterpieces, when I say that Dr. Strong was *facile princeps* in range and vigor. He seemed to be at home everywhere in history or dogmatics or exegesis or pastoral themes; and the Scriptures were to him like one's native village — he knew the by-ways and lanes as well as the long avenues and broad highways. It does not seem strange that he has given to the world an Exhaustive Con-

cordance of the Bible. He then had every verse seemingly at command for daily use.

But the Doctor was so much more than an erudite scholar. You now and then meet such, and they are usually like museums — stale and dull. The Doctor was a dynamo. He got up more enthusiasm over things that you wouldn't believe could be interesting than any one I ever knew. *Dageah lenè* and *sheenè*, and all the obscurities of Hebrew pointing, were positively as fascinating as the play of the electric fountains at the Court of Honor, under the Doctor's wizardry. He himself was stirred almost to his depths over the fate of a *cephol*. It was a great delight to be in his classes. You would work for hours and hours over the difficulties of a verse in Nahum or a line or two in the Psalms, and then you would forget all weariness and fatigue in the dash of the recitation-room. The Doctor was as alive as if it were a caucus or an altar season at a camp-meeting, and before you knew it you really believed the punctuation of a Hebrew sentence worth weeks and weeks of study.

When, however, the great themes of human life — its origin, its destiny, and its divine redemption — came to the front, you saw that the teacher had not lost sight of the sense of proportion. Then you felt the waves of energy that moved his soul. He was dogmatic, intensely so; but his was a dogmatism founded on a profound and wide-reaching search after truth; not a superficial dogmatism that is made up largely of assertion. Few men ever move other men as this reverend teacher used to move his students when he lifted up and made luminous the deep things of the Holy Word.

He was an ideal theological professor. He bent every energy to making those who came under his sway great preachers of the Word. He believed in God. He believed in the Word of God. He believed in the Spirit of God — and he made others believe.

It would be good if every preacher could read his last baccalaureate, published in the *Christian Advocate* of June 8, 1893. It was a fitting "finally" from a great teacher, and it is charged with spiritual life. We who sat at his feet loved him. He was a great teacher because he was a considerate, a kind, a loving soul.

Brookline, Mass.

POWER OF THE CHURCH.

Rev. T. L. Cuyler, D. D.

WITH one slender rod Moses cleft the Red Sea asunder; but God was in the rod. With a herdsman's sling David brought down the Philistine; but God strengthened the young shepherd's arm, and guided the fatal stone. Out from the doorway of a prayer-meeting in Jerusalem, a handful of plain people issued forth to turn the heathen world "upside down," and to carry the cross from the Euphrates to the Tiber. But Christ went with them and in them from that "upper chamber." Christ flamed on Peter's tongue; Christ reasoned from Paul's cultivated brain; Christ spoke from Apollon's lips; Christ throbbed in the pulsations of John's warm heart; Christ shone from Stephen's face when it was like unto the face of an angel. "Lo! I am with you always," blazed on the banners of every apostolic corps; "Lo! I am with you always," rang as her bugle-call to every march to victory.

The power of that missionary apostolic church lay in her piety; for her piety was the measure of her union with Jesus Christ. And in our day, the church's piety is the church's power. Do not forget, my brethren, this truth of truths for a moment. The power of the church is her living, tolling, self-denying piety. For this there can be no substitute. The church may increase her agencies as she will; she may multiply her machinery a hundred-fold, but it will be all for naught, unless Christ Jesus be the living Spirit within the wheels. What the church now most needs is — another Pentecost. And all ye who would see new vigor in the work of missions — who would see new zeal, a new liberality, a new inspiration in the church at home, must beseege God's mercy-seat for a powerful, soul-quickenng revival.

Every One a Contributor.

IN the church at Corinth, "when they came together, each one had a psalm, had a teaching, had a revelation, had a tongue, had an interpretation." Expositors may vary in opinion as to what each particular gift was, but the fact that each one brought something to the common spiritual treasury should have a meaning for the brethren of today. We ought to be able to have meetings — some no doubt have — to which each should be encouraged and expected to bring something for the edification of all. He would thus be stimulated to think and pray and live and work for all. Each according to his peculiar gift and grace would bring his contribution. The joyful soul would have his psalm; the enlightened soul would have his vision; the interpreter would have his interpretation; the burdened soul would have his consolation; his question, his doubt; the consecrated soul would have his story of spiritual endeavor and success. And there would be no jealousy and no envy and no rivalry; each would rejoice in the gift of the other, and give God thanks for all. — *The Christian* (London).

THE WAR IN THE ORIENT.

Bishop W. X. Nide.

WHEN we left the shores of our native land in May last, we apprehended no worse commotions than should befall us on the treacherous Pacific. But instead of quietly pursuing our mission in piping times of peace, we find ourselves amid the stirring events of a gigantic war between the two great Mongolian empires of the far East.

Grounds of the War.

It is difficult for a foreigner, especially one recently arrived, to form a judicial estimate of the causes of the conflict now raging. The war proclamations of the respective emperors give the diplomatic *ex parte* sides. China claims to have done nothing which should serve even as a pretext for animosity. Korea had been for centuries a tributary state, and time and again the suzerain had interfered to aid in quelling insurrections, but always reluctantly and on the urgent solicitation of the vassal. She had simply done now what she claims she had repeatedly done before without complaint, and because China declined to join Japan in a forcible reform of Korea's internal administration she cannot see that this should form a just ground of offence. The case seems well put and quite plausible, if the assumptions are admitted.

On the other hand, the Japanese contend that China has always sought to have a number of "buffer states" along her borders as a safeguard against foreign aggression, over which she had little or no control; that when, for instance, Japan would seek to hold China responsible for the maltreatment of shipwrecked sailors by the people of one of these supposed dependencies, the latter would disclaim the relation and only assert it when convenient to do so; that some years ago when Count Ito was in Peking on a special mission he asked Viceroy Li if China held herself responsible for the settlement of a grievance of Japan, then pending against Korea, and was informed that Korea was entirely independent and must settle her own quarrels. The Japanese also insist that the sending of troops to Korea by China, without notifying Japan, was an infraction of the treaty between Russia, China and Japan, which provides that neither power shall send troops into the peninsula without notifying the others. The Japanese claim, besides, that they were not only fair but generous in proposing that both nations should unite in an effort to reform the Korean administration, whose intolerable rapaciousness, unless checked, would provoke constant tumults and uprisings, proving a perpetual menace to the peace of the Orient.

It has been further said in justifying Japan's ultimatum that war would be sure to occur some time between two nations lying side by side, differing so greatly in population and extent of territory, and that it were better for Japan to seize the occasion to measure strength with her huge antagonist when she had a just cause and was well prepared, than to defer the conflict to a less opportune time.

There have appeared within a few days two newspaper articles which well merit attention as expressing the sentiments of intelligent Japanese. One is by a writer with whom I am not familiar, and was evidently prepared for the eyes of foreigners resident in this country, with the view of gaining their sympathies. It was published in the *Japan Daily Mail*, an influential English newspaper of Yokohama, of strong, pro-Japanese proclivities. The writer thoroughly believes in "righteous wars"—that it is not only the privilege, but the duty, of a strong and enlightened nation to interfere for the relief of the oppressed people of a misgoverned neighbor-nation; that in the present war Japan is supporting the cause of an advanced and progressive civilization against the effete and impeding traditionalism of China; and at the close he appeals with genuine sentiment to America and the principal nations of Europe by name, to give their moral support to the side that is striving to carry the principles we alike cherish to a sister land sadly in need of their enlightening and elevating power.

The other article was especially intended for Japanese readers. The author is one of the best known and most influential citizens of the empire, Mr. Fukuzawa, the editor and proprietor of the *Fuji Shimpō*, with one possible exception the ablest newspaper in Tokyo. Mr. Fukuzawa is also the principal of a private college which has had a career of unexampled prosperity and has educated a very large proportion of the leading young men of the country. It is well understood, too, that while this eminent man does not profess any religious faith, he has not hesi-

tated to avow his warm interest in the progress of Christian missions. In the columns of his paper he sets forth his motives in making a contribution of 10,000 yen toward the war expenses, and in doing so he follows the same general line of vindication as the writer before mentioned. "Japan," he says, "has not only to advance on the line of the Western civilization herself, but also to inspire the same spirit into her neighbor, Korea. In fact, she has resolved to take the lead in the grave task of civilizing the Orient. But now China has stepped in and endeavors to obstruct that aim. It is a war between light and darkness and is vitally connected with the fate of the Orient." Therefore, although he is "an old scholar, who has never engaged in trade, has never received any salary, but has obtained a competence solely by the use of his pen," he is willing to reduce his household expenses and sacrifice the provision he had made for old age, for the boundless pleasure of seeing his country respected throughout the world, and he a member of it.

Beginning of Hostilities and Results Thus Far.

We learned of the revolt in southern Korea on our first landing in Japan in early June. Troops were already being transported from this country to Chemulpo, who a little later escorted Mr. Otori, the Japanese ambassador, to Seoul, and then formed a permanent camp, taking up commanding positions in and about the Korean capital. The subsequent events are well known to the readers of the *HERALD* and need not be referred to at length. There have been thus far but two important engagements. The Chinese forces were driven from their entrenchments at Gazan with heavy losses, and in a naval battle the Chinese were severely worsted.

The success of the Japanese arms keeps the war excitement in this country at fever heat. The enthusiasm pervades all classes. There is no peace party. Voluntary contributions toward the war fund are pouring in from banks and other corporations and from towns and cities as well as private sources. Volunteers for service in the army would no doubt offer in great numbers, but the government has decided to raise its forces in the regular way. And yet the popular enthusiasm does not show itself in all the ways we have been accustomed to elsewhere. We see no crowds gathered about bulletin boards or listening to fiery oratory in the parks. There are no brass bands stirring our martial ardor. Even the troops we meet march without the enlivening strains of drum and fife. Riding about Nagoya, a populous garrison town, the other day, I saw a large triumphal arch in the principal thoroughfare, and from every portal, it would seem, in the whole city, depended the national colors—a white flag with a large red disc in the centre—a proper emblem for the descendants of the sun-god. Elsewhere, however, I have seen but little display of bunting. The tremendous earnestness of the Japanese must be inferred from the tone of the native press, the sacrifices the people are making, and especially by the

Vast Preparations and Vigorous Movements of the Government.

I think even the foreigners long resident here have been astonished at the ease, the promptness and the vigor with which all arms of government service have adapted themselves to the great exigency. There are no evidences anywhere of perturbation and confusion. Everything moves like clock-work. No provisions for the safety of harbors is neglected. If troops are despatched, the commissariat is carefully provided for. The soldiers that marched into Seoul took even their fire-wood with them. The Japanese are careful not to make blunders that will involve them with neutral powers or estrange the sympathies of the foreign community. The sinking of the "Kowshing" has been most severely criticised, and by none more strongly than the *Daily Gazette*, an English newspaper published in Yokohama, as an inhuman act, and a serious affront to the British flag; yet I read in today's issue of this very paper that the naval court sitting in Shanghai to investigate this case, and presided over by the British Admiral, has exonerated the Japanese commander from blame and recommends that no claim be made upon the Japanese government for indemnification. Personally I do not believe the Japanese are a blood-thirsty race or that their soldiers and sailors would be guilty of inhuman deeds. People at a distance will make a great mistake if they believe the Emperor and his ministers lacking in discretion or a just sense of responsibility. There are probably few

statesmen anywhere who are more discerning and prudent, and, indeed, more conservative and unwarlike in spirit, than is Count Ito, the present premier. Some think he was crowded into the war by the pressure of a relentless public sentiment against his wiser judgment. However that may be, it is well for the empire that she has at the helm in this great crisis a man of such consummate ability, wisdom and moderation.

The Prospects of Peace.

It is unfortunate that there is no peace party in Japan—no class of patriots who when the proper time shall come will be ready to settle differences on a just basis and gladly hail the end of strife. The truest friends of Japan must trust the sagacious Emperor, his wise and dispassionate premier, and a conservative cabinet. Already Japan has the administration of Korea practically in her hands. It would seem that China has been sufficiently "humbled" by her recent defeats on land and sea. If recent reports are trustworthy, the Court of Peking is greatly displeased with its late Resident in Seoul whose representations involved China in this unhappy strife. While, therefore, the Japanese government, in placing their loan upon the market, say in guarded language that although the war may have nearly reached its height they are not sanguine of its early termination, we will still trust that in the good providence of God a few weeks or months will witness the return of peace. Unless her pride should be wounded by inglorious defeats, which are quite improbable, Japan will soon be ready to listen to the friendly counsels of the great powers, whose good will she prizes so highly. They are not indifferent spectators of the war. They are paying heavily in crippled trade for the exciting spectacle. Their patience will be exhausted if the strife shall be prolonged simply to gratify the lust of fighting or of conquest. It need not occasion great surprise if, ere the close of the autumn, by the joint advice of England and Russia, the issues between these two great empires of the Orient shall be submitted to the arbitration of the United States and peace be restored on an acceptable and permanent basis.

Effect of the War on Our Missionaries and Their Work.

It is a matter of much regret that our own plans have been considerably disarranged. Weeks ago the steamers running from here to Korea were withdrawn from passenger service and employed by the government as transports, and we have been obliged to abandon the hope of reaching there for the annual meeting of the Mission. Our brave missionaries, it is gratifying to know, are amply protected and our property is unmolested. All are well and are pursuing their work in joyful faith. We are fortunate in having as U. S. Minister in Seoul, Hon. J. M. B. Sill, of Michigan, a Christian gentleman of rare intelligence, ability and sterling worth, who is doing his utmost for the safety and comfort of our workers and the protection of the property.

Our missionaries and work in China awaken greater solicitude. Several of the workers who have been in this country to escape the summer heats and recover broken health have returned to their posts. They seem fearless and hopeful. We expect soon to be among them and share their lot, whatever it may be. There is little occasion for our missionaries to fear personal violence, though the Chinese have an inveterate dislike for all foreigners and the baser class have few scruples about showing it; yet the authorities will, no doubt, in these times, do their best to repress lawless violence. It will be a sad thing, however, if our work shall be even temporarily disorganized or interrupted. Let the whole church pray that the horrors of war may speedily cease, and that out of these present commotions may come wider opportunities for Christian work and the speedier regeneration of these pagan lands.

Yokohama, Japan.

The Still Hour.

The Grace of Waiting.

One of the rarest of Christian graces is that of calmly, patiently waiting for the things which the believer has reason to expect will some time come to him. To wait for the fulfillment of some promise of God, evidently meant for our personal benefit, and that, too, in the probably near future, and yet it tarries and still tarries—how trying this is to our faith! How it tests our patience! We incline to cry out: "How long, O Lord, how long?" It does seem long, long before the promise yields fruit. We try to be resigned to our situation; we pray that we

may not murmur against God, and yet how hard it is at times to really feel resigned! How strongly inclined we are to murmur! And yet it is quite possible to cultivate and strengthen the grace of waiting.

Be Frank.

The Christian ought to be a thoroughly frank man. He can afford to be perfectly candid, open-hearted, utterly sincere. Being such, let him not for a moment seek to make it appear that when he commits a sin it is something else. It is to be feared that some Christians, in order to maintain a pet theory, are quite prone to call their sins mistakes. This is to shift the emphasis of responsibility. It is to disguise the real nature of the evil committed. It is to make a thing, an act, appear what it really is not. To call poison by some other name does not change the character of the thing itself. Let us be perfectly frank with ourselves and with others. Let us candidly acknowledge our sins. Let us be true to ourselves, true to facts, and true to the right meaning of things.

The Test Comes.

To every Christian convert the time is sure to come when the reality and quality of his piety will be somehow tested. There is no escape from this. The way of the convert may run along smoothly for the first few months, or possibly a year. In the meantime he may and probably will fancy that he is going to have a fairly easy course through the whole journey. But perhaps while he is in the very act of congratulating himself on his exemption from such trials as others have, some dog of evil will be let loose on him and will bite him hard; or perhaps some slanderous tongue will seek to slime him. At any rate, he cannot escape the days of testing; and he should not complain if they do come, for days of great blessing.

Let Us Pray.

Oh, Lord, Thou art urging us to seek Thee at the throne of Thy grace! There Thou dost commit to us eternal wisdom. There Thou dost offer us the power to conquer sin and self. We are utterly weak. We long for more of Thy might. We greatly desire to glorify Thee with the wisdom and power with which Thou shalt be pleased to endow us. Show us how best to use these priceless gifts. May we be willing to use them in the humblest spheres of life. Aid us in crucifying the desire to make self foremost in service for men. May it be our chiefest joy to let Christ, Thy Son, be supreme in all of work and worship. Cleanse us from all sin, for Jesus' sake. Amen!

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The Conferences.

N. E. Southern Conference.

Providence District.

ZION'S HERALD has just made a generous and important special offer—sending the paper to new subscribers for sixteen months for \$2.50. It makes, also, the Announcement, in the issue of Sept. 6, of a very distinguished corps of first-class writers of our own church and of other denominations who will contribute the results of their mature thought to its pages in 1895. The *Rhode Islander*, published in East Greenwich, contained the following in its issue of Sept. 7: "ZION'S HERALD, of Boston, comes to us this week with its special Announcement for 1895. The HERALD, though indispensable in the true Methodist home, as representative of the interests of that denomination, is one of the most readable of religious journals for the public in general. The list of special contributions for 1895 is one of the most brilliant ever secured by any publication, and the topics, as may well be surmised, are of the widest interest." It is hoped that that portion of the Providence District will enter heartily into the canvass and secure greatly increased lists of subscribers for this grand paper for its own sake and also in view of the beneficent work which the Wesleyan Association is doing for our ministerial veterans, whose appropriation is increased or diminished with the increase or decrease of the number of subscribers. No Methodist family can afford to be without it. It is a weekly means of grace to those who read it. Its editor is thoroughly wide-awake to all that pertains to the best and highest interests of the church and the cause of God, and constantly puts into the pages of the HERALD the maturest products of a vigorous mind. He should receive the heartiest support of all our loyal people.

The Ministers' Meeting began its regular weekly sessions in the Chestnut Street Church, Providence, the first Monday in September. An interesting and profitable sermon was given by Rev. F. J. Follansbee, of Cranston Street Church, from the text, "O that I had wings like a dove," etc.

Rev. F. J. Follansbee is enjoying his work at Cranston Street and is encouraged by the sight of good congregations and by the enjoyment of the blessings of God. An open letter which he has recently distributed among his people indicates that he is doing aggressive work and expects to succeed.

On Sunday morning, Sept. 2, 8 persons were received into Haven Church, East Providence, and 2 were baptized by the pastor, Rev. L. G. Horton. In the evening Mrs. and Rev. G. M. Hamlen made addresses and sang several selections from the freedmen's songs.

Union revival services are being held in a tent in this place under the direction of Mrs. E. R. Leger, the evangelist. Haven, the Second Baptist, and the United Congregational churches have united in this enterprise. The audiences are large and the interest is constantly increasing.

Dr. and Mrs. D. A. Whedon, who have spent most of the summer in Brooklyn, N. Y., are now visiting for a few days in Cortland, N. Y.

Dr. F. D. Blakeslee has just returned from an extended trip through the great West, much invigorated in health.

The most of our pastors have returned to their churches after a few weeks of rest at the seashore or mountains or on the mighty deep, well prepared for the fall campaign.

X. X. X.

New Bedford District.

Bridgewater.—The church at Bridgewater, though sufficiently large and substantially built, had come, through the lapse of time and the changes which it brings, to be uninviting in its general appearance, uncomfortable in winter, and not in keeping with the other churches of the village. Our people there have long felt that there must be a decided improvement in their church building before they could expect much prosperity. Last spring they determined to make the needed improvements, being encouraged in their undertaking by the promise of aid from the Board of Church Extension.

The church as it was had two doors opening from the street into small vestibules. The pulpit was between these doors, and the seats, rising toward the rear of the house, faced the entrance. Stoves in either corner near the doors furnished the only heat. All this has been changed. One of the entrance doors has been closed and a neat hood has been placed over the other. Within, the floor has been lowered to a level. A recess has been added in the rear, to which the pulpit has been moved. A raised platform at the right of the pulpit gives room for the organ and choir. The pews have been arranged with a centre aisle and side aisles next the walls, the pews on the side aisles being set on an angle. A partition cuts off about twelve feet from the front of the church, through which about ten feet is occupied as a vestibule, through which entrance to the audience-room is gained, and the remainder is fitted up as a chapel, with entrance from the vestibule, and connected with the audience-room by sliding doors. This room will easily seat sixty persons. A stairway in the vestibule leads to a kitchen and dining-room over the vestibule and chapel respectively. The old windows have been replaced by new mullioned windows with cathedral glass; the walls have been tinted in cream colors; a new carpet, harmonizing in color with the walls and windows, has been laid; electric light has been introduced, and a hot air furnace has been placed in the basement. The whole house has been neatly painted within and without.

Through the careful management and constant oversight of F. C. Gammons, chairman of the committee, all this has been done at a cost of only \$1,500. By the earnest efforts of the pastor, Rev. L. E. Lovejoy, in which he was nobly assisted by his people, about \$1,000, including help promised by the Board of Church Extension, had been pledged, leaving \$500 unprovided for.

These improvements having been completed, reopening services were held Thursday, Sept. 13. Rev. Dr. L. B. Bates preached an able sermon from Hab. 3: 4, on "Unseen Forces." Rev. Messrs. Porter of the Congregational Church, Wheeler of the New Jerusalem Church, S. T. Patterson, G. W. Hunt, J. E. Johnson and G. E. Dunbar assisted in the service. At the close of the sermon Dr. Bates asked for subscriptions towards the \$500 deficit, and \$300 was quickly pledged. A prayer of rededication was then offered by Presiding Elder Ella, and the benediction by the pastor closed the services.

This church is but two minutes' walk from the Normal School, and students from Methodist families will now find in it as tasteful and com-

fortable accommodations as any church in the village affords.

While these improvements were in progress, the church was courteously given the use of the chapel of the New Jerusalem Church, which courtesy was most heartily appreciated. It is believed that this improvement will mark a new era in the history of this church.

N. B. D.

Norwich District.

Hasardville is at the front, as usual, in her benevolent collections. Sunday, July 29, Dr. J. W. Hamilton was present and took the collection for the Freedmen's Aid and Southern Education Society. It amounted to \$135. In the afternoon he was at Windsor Locks, and in the evening at Warehouse Point. Local improvements have also had attention. A new fence has been placed in front of the church and concrete walks laid throughout the church and parsonage grounds. A powder mill explosion occurred Aug. 7, resulting in the death of a young man and considerable damage to property through the village. The windows of the Methodist church were broken in on one side, causing damage estimated at about \$200. The Hazard Powder Co. generously propose to make good the losses to the churches of the place. Rev. T. J. Everett, the pastor, with his family, is enjoying a vacation on Birch Island in Lake Winnepesaukee, N. H., in company with Mr. and Mrs. Edw. Luce, of Natick.

At Moosup, Rev. E. P. Phreaner, pastor, the work goes steadily on. A well-attended lawn service was held on Sabbath afternoon, Aug. 5. A number of the Epworth League attended the Willimantic camp-meeting and were greatly blessed. The League is wide-awake along the lines of spiritual, missionary and temperance work. The young people's societies of the churches of the town have combined in temperance work, holding public meetings alternately and circulating petitions against the bold liquor sales. Much has been effected and several rum-sellers have left the town. A heavy cloud rests upon the Sunday-school and one of our largest and most useful families—that of Thos. W. Matthews, whose wife sailed for a visit to England in June. A short time ago their youngest daughter, Alice, sixteen years old, while on a short visit to Massachusetts was stricken with a hasty disease, and in five days after leaving home was brought back a corpse. A solemn stillness rests upon the young people and Sunday-school.

At Stafford Springs, Sept. 2, Rev. J. I. Bartholomew baptized 1 person, received 2 to probation, and 9 into full connection. The autumn meeting of the District Ministerial Association is to be held with this church the middle of October. Special revival services are planned for that month, with the assistance of Rev. Wm. H. Boole, D. D., of New York.

The Epworth League of Glendale, R. I., held a very successful lawn party on the grounds of Joseph H. Carpenter, Esq. The place was made attractive with booths, Chinese lanterns, hammocks, and croquet. The sale of fruit, ice-cream and a well-served supper proved financially successful.

At Manchester, the pastor, Rev. James Treaskie, has seen much of revival influence in the social meetings during the whole summer. Exhorter's revival services are to be held in the town and in Vernon. Protracted meetings are planned for October and November. Sept. 3, 1 person was baptized, 1 received by letter, 3 to probation, and 2 in full connection. Union services were held during August with the Congregational Church—a plan which worked well. During the month the pastor preached in the Methodist church, Rockville, and at City Point, Boston.

Autumn work opens well at New London. Six seekers were at the altar Sunday evening, Sept. 9. A spirit of earnest consecration is apparent in the League. The congregations at all services are large and attentive. A fine lecture course is planned for the autumn and winter.

W. J. Y.

New Hampshire Conference.

Manchester District.

Some of the young pastors on the district have listened to the divine injunction, "It is not good for man to be alone," and have sought and found helpmates. On Sept. 5, Rev. T. E. Cramer, of Hillsboro Bridge, was married, at New Brunswick, N. J., to Miss Love, daughter of a Baptist pastor in that city. Sept. 6, in Brooklyn, N. Y., Rev. C. N. Tilton, of Enfield, found a wife in Miss Annie Warner, a former worker in connection with the People's Temple, Boston. Both these young men are succeeding well in their charges, and it is hoped they will not only double, but multiply, their power to succeed and win souls tenfold. The district unites in congratulations.

Rev. Daniel Onstott is spending his vacation in Ohio, visiting his mother.

Two camp-meetings are held on the district. The one at Claremont is a union of Manchester and Montpelier Districts. Two presiding elders are in charge, presiding on alternate days. The meeting this season began Aug. 21 and closed Aug. 27. The following preachers represented the New Hampshire side: T. E. Cramer, E. N. Jarrett, J. E. Robins, J. M. Durcell, G. M. Curt, P. M. Frost, I. Taggart, Charles Parkhurst, D. D. The sermons were excellent, and all the meetings indicated the presence of the Holy Spirit. Some of the altar services were seasons of much power. How many were converted we have no means of knowing, but not less than thirty were either at the altar or were captured by the tents' companies. The singing was finely led by Bro. Ford, who is a host in himself and of his own kind.

The Wilnot meeting drew its usual crowd, some with Bibles and song books, and some with firewater. Notwithstanding many of the "baser sort" gather here, we had an excellent meeting. It is said by some that the preaching was unusually strong and helpful. The Monday evening service of August 27 was led by Messrs. Burns, Goodrich and Clark, and took the form of a social service. The sermons were by Revs. G. H. Clark, Hugh Montgomery, W. E. Bennett, G. B. Goodrich, C. D. Hills, D. W. Downs, J. M. Bean, Revs. Kenniston and Colburn (Congregational pastors, the former an old teacher of the town), and the presiding elder. Wednesday was Epworth League Day—a new thing at this place. A large congregation was present. The singing was in charge of Rev. J. D. Le Gro and a chorus of male voices. Addresses were given by Revs. C. N. Tilton on "The Young People's Movement," by the presiding elder on "Why the Epworth League?" C. D. Hills, D. D., "What the Epworth League is to Methodism," W. E. Bennett "The League Departments of Work," and J. D. Le Gro, "Its Growth and Future." It was a very successful service, and,

we believe, will do good. As a whole the camp-meeting was a very good one.

Mrs. Rev. W. A. Mayo was called to Boston recently by the death of her mother.

Sunday, Sept. 2, was a day of very great interest to the new society of Methodists at West Springfield. Less than a year ago Mr. Chester J. Brown, a student at Tilton, came to this place to supply. He soon attempted to gather the various elements together, and, if possible, fuse them into a Methodist Church. He succeeded, and on Feb. 7 a church was organized with over a dozen members and three or four probationers. By the time of the Conference, through his earnest labors, though only present over the Sabbath, he was able to report 19 full members and 20 probationers. On the Sunday above indicated the presiding elder was asked to come to baptize a goodly company and receive them into full membership. The fact that some were to be immersed drew a great congregation. The church at the morning service was crowded. People came many miles. Large numbers of the summer boarders were present. The first to be presented was a bright and attractive baby, the child of the pastor, Rev. G. B. Goodrich. Then four adults were baptized at the altar, after which all repaired to the lake close by and eleven were immersed. At the afternoon service thirteen of these were admitted into full membership. It was a day of great joy to the people, and it will be very gratifying to Mr. Brown to know the results of his labors have been so successful. Mr. Goodrich is giving excellent satisfaction as a preacher and laborer. The Hymnal and the "Finest of the Wheat" have recently been introduced for use in the congregation and for social services. One of the summer visitors presented the pastor a fine copy of Webster's International Dictionary.

Rev. L. D. Bragg has been conducting services in the school-house at South Hooksett, and quite a number have been hopefully converted. He goes out Sunday evening after his services are over, and has given them a week-evening meeting for a time. There are many places like this where people are hungering for the bread of life, and where pastors could win souls if they would seek them out. We need a revival of school-house meetings.

Concord District.

Tilton.—M. Lizzie Rogers, wife of Laro Rogers, died, Aug. 16, at the residence of her sister, Mrs. N. G. Abbott, of Salem, where she was visiting. Mrs. Rogers was fifty years of age, the oldest daughter of Mr. and Mrs. W. B. Ayer. The funeral was on Friday at the residence of N. G. Abbott, Dr. D. C. Knowles and Dr. J. M. Durrell officiating. Mrs. Rogers was in her usual health Tuesday night, was at the class-meeting, and retired feeling as well as usual. The next morning Mrs. Abbott went to the front hall to call her to breakfast, and found her lying at the foot of the stairs unconscious. She was removed to a bed and physicians were summoned, but after lingering for twenty-four hours she died of apoplexy. Mr. Rogers and wife were living at Tilton, where they have charge of the Seminary, he acting as steward and she as matron of the institution.

East Maine Conference.

Bucksport District.

Ellsworth.—A new \$200 "Epworth Auditorium Organ" has recently been purchased, and is much admired by all who have heard it. The tone very nearly resembles a pipe organ; the action is easy; the case is in quartered oak richly finished. New Psalm books have also been put in the pews and responsive reading introduced. The disciplinary plan of raising money has been adopted. At present extensive repairs on stable and improvements on parsonage are in progress. The pastor, Rev. I. H. W. Wharf, believes in advancing all along the line, and the church is falling in line with him, and as a result the work moves well. Mr. Wharf was the only Protestant pastor in the city who did not take a vacation through the hot season.

Surry.—Though business is very dull at this point, still God's children are toiling on manfully in church work, and Rev. D. Smith, the pastor, is leading on in the way of life confident of success. The society at East Bluehill—a part of this charge—are taking steps to procure money with which to build a chapel on the lot purchased some time ago. A place of worship is needed, if we ever expect to make any gain at this point.

East Machias Camp-meeting.—The meeting held on the East Machias camp-ground, Aug. 27-31, was pronounced by all to be a great success. The Epworth League convention held on the grounds Friday and Saturday preceding the camp-meeting (the secretary will report in full the doings of this convention) helped to put the people in good condition to work for the Master, and those who were present during the week evidently came to honor God. As a result of this, large audiences were present at every service. The preaching was above the average at such gatherings, and was greatly enjoyed by the attentive listeners, each sermon seeming to lead

the hearer onward and outward into the deep things of God. Many souls were renewed and baptized with the Holy Ghost, and a host of others took their first step in the way of life. All the preaching services were at the stand, but at 7.30 A. M. and 6.30 P. M. daily very helpful prayer-meetings were held in some of the cottages, in which many were greatly blessed and souls saved.

It was the aim of those having the charge of the meetings to see that all classes were provided with a service in which they could feel that they might have a part, so at 1.30 daily Rev. A. B. Ladd conducted an Epworth League service, which proved helpful and interesting. At 4 each afternoon Misses Wilbur and Gardner held services for the children, a large number of children being on the ground. These services were well attended, and a District Junior Epworth League was organized with 53 members, and several subscribers were secured for the *Heathen Children's Friend*.

There were twenty preachers present, who heartily co-operated with the leader, Rev. H. W. Norton, in leading on the hosts of workers to certain victory. The singing, under the leadership of Rev. Frank H. Jones, was inspiring and did much toward making the meetings the success they were. The following ministers preached able discourses in the order named: S. B. Gross, W. J. Kelly, J. H. Irvine, E. A. Giddens, E. H. Boynton, R. M. Wilkins, E. S. Gahan, J. Tilling, I. H. W. Wharf, A. S. Ladd, T. J. Wright and Z. B. Grass. Revs. F. H. Jones and A. Allen rendered very valuable help in the altar services and in the closing services Friday evening. They will labor for several weeks in the eastern section of this district, assisting the pastors in revival work, and we have no doubt but that much good will be accomplished. The year has been eminently satisfactory to all concerned on this camp-ground. Large amounts were expended in repairing stable building, presiding elder's cottage, and in improving grounds, but the increase in attendance has enabled the Association to meet all bills, and we understand a little more. So the camp-meeting of '94 will go down in history as one of great interest and profit to all concerned; and the fire started here is already spreading over the different charges in the east.

Hampden.—Rev. A. J. Lockhart is winning his way among the people of this charge. Many appreciative words are heard of his excellent sermons and work among the people. The church has sustained a great loss in the death of Mr. Benj. Adams, who met with a seri-

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The Family.

HIS GIFTS.

Mary A. Danforth.

Sometimes we ask the Lord for things
We think our highest need;
And He, who doeth all things well,
Refuses, though we plead
In heaviness of spirit
For the gift He has in store.
Does He withhold that later on
We may have even more?

If we give our lives to Jesus,
Everything into His care,
All we are or ever can be,
With the earnest, honest prayer
That He use us in His service,
We should trust Him for the rest;
He will take us, He will keep us,
He will give us what is best.

Colebrook, N. H.

Thoughts for the Thoughtful.

What we are stretches past what we do,
beyond what we possess. — Drummond.

White sand means pure water, but the
lilies and the wild rice will not grow in it.
They must have a bottom of mire, and do
not ask for a top of crystal, though they
rise above both. Bread and beauty are di-
vine transformations of materials and qual-
ities that are the reverse of themselves. If
you want a church that will work as if it
were inspired, root it in ground which Satan
calls his own. — Interior.

We are as those that march through a wil-
derness, and each one carries some burden
on his back — of toll, of sorrow, of sin; and
in this caravan some go grumbling and com-
plaining all their life because of the burden
they are bearing, and some try to get their
burden off slyly on to another's shoulders,
and some bear bravely their own burden,
and march uncomplainingly on; but some
— the noblest of them all are they who stand
erect, bearing their own burdens, then creep
up behind others burdened like themselves,
and put their shoulders beneath the burden
of their fellows, and lift it, lightening the
load. Blessed are they who know how to
so bear their own burdens as joyfully to
bear the burdens of others also! — Lyman
Abbott, D. D.

"Ashes for beauty! All her hair's bright gold —
Her red mouth curving to the heart's light
mirth —
Her lilted brow — her cheek of loveliest mold —
Ashes for beauty! 'Tis the doom of earth!"

But lo! the wild rose stretched her arms to
reach
The low, green mound, with tender grasses
rife,
And my heart read the lesson of her speech,
"Beauty for ashes! 'Tis the gift of life."

— EMILY HUNTINGTON MILLER, in *Youth's Com-
panion*.

Innocence is not righteousness, though
many a soul thinks because it has not been
stained by sin it is righteous. Innocence has
no waves, no perils, no tragedies, no gulf-
streams, nothing so stormy as a plunging
breaker. Innocence is a plain of white
snow. The rosy hues of sunset do not
glimmer down into its depths. No one is en-
gulfed in its splendor; no one can sail upon
its bosom. It is passionless, without a
yearning or a song. Righteousness is like a
sea, full of currents; it is restless and rest-
ful with living energies. It has perils, and
means storm and stress as well as peace
and beauty. It offers opportunities to its
sailor for heroisms and enterprises of soul.
A mountain can describe justice; it is its
portrait, hard, unmovable, grand, crys-
talline. But righteousness is mobile,
just as grand, but full of movement.
Its waves adapt themselves to the facts,
yet are supreme. It has a psalm and a
changeable glory. — F. W. Gunsaulus, D. D.

We complain oftentimes of our present con-
dition, but have we utilized our opportuni-
ties? Is not the shore of our past strewn
with the fragments of the goodly ships
which might have been guided to their
havens with precious cargo had our wisdom
and courage not been wanting? Have we
used our hindrances as occasions for ex-
hibiting strength and skill? Have we used
them as the eagle uses the resisting at-
mosphere, as the medium by which we
mount upward to a clearer sky and a more
glorious life? Have our trials always been
as the refiner's fire, purifying us from all
earthly dross, or have we wickedly made
them the means of hardening our hearts,
and becoming morbid and bitter toward
God and man? We have promised before
God to renounce the world and imitate
Christ in lives of self-sacrifice. Judged by
this canon, who can say that his ways have
been equal? Whether our deeds or motives
are considered, it matters not, we are con-
demned. — Rev. Frank S. Fitch.

Interruptions in our work are important
in their place, yet we are apt to be im-
patient of them. When we are absorbed in
some occupation in the line of duty or of
profitable pleasure, it is annoying to be
called away to attend to some person in
whom we have little interest, but who
seeks our sympathy or help in his work or
needs. Yet when the interruption is not of
our choosing, and one that cannot properly

be evaded by us, it is clearly a providential
ordering, and we are to accept it as de-
signed for our good, and as being really
better for us than the privilege of uninterr-
rupted effort. There may be opportunities
for interruption which we ought not to ac-
cept; but if we are interrupted in spite of
ourselves, we may understand that God
knows what we need better than we know.
— S. S. Times.

We must not be discouraged by the great-
ness of that to which we are called. Let us
imagine a dialogue in the winter between
the sun and the sleeping grass and flowers.
The sun says, "Come forth; it is time you
were beginning to make beautiful the earth.
The landscape must have a carpet of green,
and the gardens and hillside be embroidered
with lilies and roses." And the two or
three little spears of grass which have just
managed to get above the surface of the cold
soil reply: "How can you expect that we
will ever fill this great world with beauty?
There is no fragrance in us; there are only
two or three of us all told; we can hardly
keep ourselves warm in the chill of this
wintry air." But the sun pours upon the
ground its warmth and light, and by-and-
by the two or three spears of grass are mul-
tiplied a thousand and a millionfold, and
almost before they realize it the landscape
is green, and the gardens and hillside bloom
with beauty. It has come from the
warmth and light and falling rains. If we
ask how we can take up and carry on the
work of Christ in saving the world we may
be discouraged. We cannot do it, but we
can hold our hearts open to the Divine
warmth and light, and just as the splendor
and energy of the sun which palpitates
across an abyss of nearly a hundred millions
of miles focus themselves upon tiny bulbs
and single blades of grass, until the whole
earth is transformed, so the love and power
of God reach even the humblest and the
weakest of humanity, and entering all open
hearts make individuals holy and beautiful,
and through them will regenerate the
world. — Amory H. Bradford, D. D.

THE FITLY SPOKEN WORD.

Rev. Leander S. Keyser.

"A WORD fitly spoken is like apples
of gold in pictures of silver," says
Solomon, who knew how to put a poem in a
proverb. What a beautiful picture the sen-
tence suggests to the mind! You see a
painting hung upon the wall with golden
apples set in a picture-work of gleaming
silver, the two colors blending with each
other in a delightful harmony that fairly
enchants the eye. Just like that, says Sol-
omon, is a word fitly spoken; it is in per-
fect accord with the need of the hour; it is
the very best word that could have been
said for the occasion, so that everybody
sees and feels its appropriateness. It
chimes like an attuned instrument with the
requirements of the heart.

Such words have been spoken times
without number in the history of the
world. When Nehemiah was tempted to
leave the building of the walls of Jerusalem
and go down into one of the outlying val-
leys for a conference with his enemies, he
sent back the ringing reply: "I am doing
a great work, so that I cannot come down."
No apter word could have been spoken.
In a time of great peril to the disciples,
when driven to and fro on the storm-tossed
Sea of Galilee, Christ appeared to them
walking upon the waves, and said: "Be of
good cheer; it is I; be not afraid." How
those sweetly-assuring words must have
fitted into the needs of the trembling dis-
ciples!

Luther's words at the Diet of Worms,
when he stood before cardinals and kings,
"Here I stand; I can do no other, so help
me God," were so fitting to the occasion
that they have passed into history. The
same may be said of the words of Latimer
when he and Ridley were borne to the stake
where they were to be burned for their re-
ligious principles: "Be of good comfort,
Master Ridley, and play the man; we shall
this day light such a candle by God's grace
in England as shall never be put out." The
words seemed almost to be inspired, for
they contained a prophecy which has been
fulfilled.

Thus we see how beautiful is a word fitly
spoken, many more instances of which
might be given. What lesson may we
learn from this fact? That we should seek
for the most appropriate words in which to
clothe our thoughts, so that they may fit
the occasion as a well-made garment fits
the body. That is, we should cultivate the
art of expression. We should not use
words in a slipshod way. There is a great
deal in how we say a thing, as well as in
what we say, and if we do not study words
and learn to use them accurately and aptly,
how can we expect to say the right word in
the right place?

This is in accordance with Scripture, for
Solomon says: "A word spoken in due
season, how good it is!" At another place
he shows how necessary it is to study the
use of language: "The preacher sought to

find out acceptable words; and that which
was written was upright, even words of
truth." Isaiah felt that he had been great-
ly blessed in this respect, for he says:
"The Lord hath given me the tongue of the
learned, that I should know how to speak a
word in season to him that is weary."

Oh! there is so much in words. We
should learn to use them forcibly. There
are many people who study a large number
of languages, and win a great name for
being trained linguists, and yet they cannot
speak the fitting word in their own mother
tongue when occasion requires. Whatever
else we may learn or fail to learn, we should
know something about the language in
which we were born and which we employ
every day. And we should so study it that
we may be able to say the best, sweetest,
most expressive word at the proper time.

But some one may say, "Words are of
small value; what we want is thought." It
is true that thought is of more moment
than language, but that is no reason why
the latter should be despised or disparaged.
Words are the vehicles of thought. Is a
vehicle of no account merely because it is of
less importance than the person who rides
in it? Suppose a king in his royal robes
should parade the streets in a rumbling,
old lumber wagon or ox-cart, would not
everybody laugh at the absurd spectacle?
You would say a king ought to have a char-
iot befitting his royal character. And so a
good thought is sadly marred, and often
made wholly ineffective, when it comes to
you on the vehicle of ungainly, slovenly
speech. A bright thought ought to be
spoken in bright words, a strong thought
in strong words, a sweet thought in sweet
words. Study the speech of Christ and the
inspired writers, and you will find that,
while there was no straining after mere
rhetorical effect, they always employed
that diction which best conveyed their
thoughts.

We ought to study the use of words so
that we may be of help to others. How
often we stand dumb in the presence of
another's sorrow simply because we have
no fitting words with which to express the
sympathy we feel! It may not always be
best to speak, but there are times when the
sorrowing heart cries for some fitly spoken
word of compassion. "Oh! say something
to me," was the heart-broken plea of a dis-
tressed woman whose friends stood in si-
lence around her. But nobody had the fit-
ting word to say. Yet there are so many
sweet, helpful words in the English tongue
for the sorrowing that I sometimes think it
has a balm for every wound if we could
only find it.

We should be able to say a little more to
the deeply distressed than those cold, hack-
neyed words, "It's too bad! It's too bad!"
While we should not be gushing or obtru-
sive in proffering sympathy, we still might
tell them in simple, fitting terms that our
pity is as deep as their sorrow. Many
words need not be spoken. "A word fitly
spoken," not words. But that needed com-
forting word should not be withheld.
Writes a genuine poet: —

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
And set the echoes ringing."

HOW DOLLY DRAKE WAS CURED OF DANCING.

Annie A. Preston.

"O GRANDMA, there is no fun like
dancing!" cried Dolly Drake, pir-
ouetting around her grandmother's chair.
"I intend to dance until I am as old as you
are, gran, and older."

"You may have rheumatism," and grand-
ma looked down at the quilted satin slippers
resting upon a pillow.

"Oh, dancing will ward off rheumatism
and keep me young. I intend to dance at
the weddings of my great grandchildren."

"You may not live to be blessed with
children, even," said a sweet voice from
the arm-chair by the open fire.

"O Aunt Jane, you are always in the
doldrums. I intend to live and to dance.
Now, really, do you think this so very
wicked?" and she spun around and around
in a variety of evolutions to the music of
her own "tra-la-la-la."

"As gymnastics, with your grandmother
and your great-aunt for critics, no. In a
public ball-room, with all ages and condi-
tions of men as onlookers, most de-
cidedly yes; from its influence and sugges-

tions not only improper, but positively
wicked."

"Oh, dear!" began the pretty young girl;
but her great-aunt interrupted: —

"Does it ever occur to you, dear child,
that you have an immortal soul, or that life
was given you for a purpose?"

"Oh, yes, I have been telling you I pur-
posed to dance; but, honestly, I would join
the church and the League, and be as help-
ful and as good as I knew how if it would
not prohibit my dancing. As it would, I
must just go on as I am."

This conversation was repeated by grand-
mother and Aunt Jane to the minister, and
by him to the presiding elder when next
they met at Conference.

"I have some very hopeful cases, and
this young girl ought to come forward with
the rest, and would were she not held by
the devil of the dance."

"Say nothing more to her about it — this
is one of the freaks that grow strong by
opposition — and caution her family to be
very discreet in speaking to her of her
folly."

"What a time of it I shall have with
Elder Swan!" said pretty Dolly, over and
over. "He will nag me about dancing,
and I shall have to rack my brains
for bright answers. Of course I shall horrify
him, and if I tell him the truth that I am a
believer and that I would go to the altar if I
could do so without giving up dancing, I
don't know what he would say."

No one replied to her frivolous talk or
remonstrated as she danced about to the
sound of her own voice, and she began to
wonder whether they found her irresistible,
or whether they had given up all hopes of
her being a Christian.

When the elder came, instead of going to
the parsonage for entertainment as usual, he
came direct to Mr. Drake's.

"Such a privilege to have you here, as I
cannot go out," said grandma, and she
looked at the satin slippers.

"Poor little feet!" said the good man.
"They have been taking steps for the Lord
these many years, as you were ministering
to the needs of His servants. They must
now rest while younger feet take the steps."
"It is pleasant," replied grandma, "to
stand aside and to watch the young feet
walking in the paths of righteousness."

"If he and grandma begin preaching and
praising, I know I shall feel just like dan-
cing," Dolly had said; but now she only
thought, —

"How beautiful for an old saint like
grandma to look back at long years of kin-
dly deeds; it is like standing on top of Mount
Hope at sunset and watching the shadows
stretch away across the green, velvety
meadows to the shining thread of the river."

They all went to the church for the even-
ing service, grandma insisting upon being
left alone. "I shall be happier so," she
said, "for I shall be with you in spirit as I
pray."

The elder walked over to the church with
Dolly, talking brightly and entertainingly of
the joy of finding the Saviour in youth and
taking up the work He left for His follow-
ers; but he did not say a word to her per-
sonally, and she found no opportunity to
bring in the pert speeches she had been
studying up; so just as they were going up
the church steps she gasped: —

"Perhaps I ought to tell you that I should
like to be good, but every one thinks dan-
cing such a dreadful thing, and I do so love
to dance."

She attempted to speak with her usual
glibness, but failed, and her companion
said: —

"I have no right to decide whether you
shall dance or not. Such matters are en-
tirely between yourself and God. If you
feel yourself to be a sinner and that it is
through Christ that you are saved, come to
the altar. Do not allow any earthly con-
sideration to keep you from the altar."

Dolly went forward, and as she knelt the
Holy Spirit so filled her heart that her only
desire was to thoroughly consecrate her-
self to the Lord and His work.

When the elder came a year later he said
to grandma: —

"How about Dolly's dancing?"

"Oh," replied the beautiful old saint, "it
seems as if all our prayers for the dear
child have been answered. She has been
so filled with the spirit of loving service
that her feet have been so busy doing er-
rands for the Lord that she has never spoken
of dancing since. All her levity seemed to
slip off her; never once has she pirouetted
about my chair even."

"The way to overcome is through the
power of the Spirit," said Aunt Jane.

This is a true sketch, told me by a mem-
ber of the church in New York State where
the incident occurred.

Willington, Conn.

About Women.

—Bryant's mother, it is said, kept a diary for fifty-three years without missing a day. This is the entry for Nov. 3, 1794: "Storming, wind N. E.; churned; seven in the evening, son born."

—Miss Maria A. West, for many years a missionary in Constantinople, and author of "The Romance of Missions," is dead.

—Frau Professor Von Gisyaki, of Berlin, wife of the professor of ethics at the University of Berlin, has organized a committee of German women to visit other countries to study the woman question. Two of these ladies are now in London—Frau Hanna Bieber-Bosch and Frau Jeannette Shwerin. They express themselves delighted to hear the progressive utterances of representative English women.

—Mary Ansell Barrie, the young bride of the clever author, J. M. Barrie, is a very pretty girl and a very sweet, gentle and estimable one, says the *Boston Transcript*. Though for some years a successful actress in London, she has always been a girl of simple and retiring tastes. She has led the quietest of lives in the home of a matron friend—a life so quiet that old-fashioned people, it is said, would have called her a "home-bird." She has a special talent for dressmaking and millinery, and all her costumes, professional and private, have been made by her own fingers. She is accomplished, being a skilled musician and a clever artist in oils and water-colors. Riding and swimming must be added to the list. She is a member of an old and much-respected family, and has treasures of beautiful old lace and china.

—Marie Corelli, author of "Barabbas," is "petite and very fair, with a childlike form and tiny hands, with deep-set, earnest, gray eyes, and a lavish quantity of soft, fluffy, golden hair, curling carelessly over her brow and gathered into a Greek knot behind. It is difficult to realize that within the small head lies a brain of such power, an imagination so vivid, and an intellect so keen." Miss Corelli, who lives at South Kensington, treasures a telegram received by her from the Queen, which runs: "The Queen desires all Marie Corelli's works." She wears the massive in the style of an amulet, in a little silk bag tied round her neck, for, says she, "If ever I meet with a fatal accident, people will find out by it who I was, and also that the greatest and best Queen in all the world was kind to me."

—Female physicians are in demand in Russia. They fill an important place, their practice being confined exclusively to their own sex and to children. The number of women devoting themselves to this kind of employment is exceptionally large. To furnish those entering upon it with the best facilities for preparation, a Woman's Medical Institute is to be established in St. Petersburg, under the direction of the Ministry of Education. When it is known that there are twelve million Mohammedans in Russia, and that Moslem women will not allow male physicians to treat them, and only in rare instances entrance into the nurseries which are connected with their apartments, it is manifest what a grand opportunity, and what a pressing necessity, there is for female physicians throughout the Czar's dominions.—*Presbyterian*.

—There is a woman in New York, says the *Detroit Journal*, who can claim warm friends in nearly every city and hamlet of this broad land. It is Mrs. Margaret E. Sangster, the editor of *Harper's Bazar*. Mrs. Sangster is on the border line of middle life, just where her brains and her energies are the most active and the most alert. She has a sweet face, serene and peaceful in expression, crowned with white hair and with steadfast blue eyes that look out into the world in the kindest fashion, and a mouth that is capable only of the gentlest and most helpful utterances. Her whole atmosphere is that of restful strength. It emanates from the mother heart, for in every way she suggests the highest phase of motherhood. For Mrs. Sangster has seen two little ones grow up, and has sent them away, as mothers have to do and have had to do from the beginning, to make homes for themselves. The story of her achievement is a simple one, and in its simplicity lies its charm. It shows what a quiet woman may accomplish who has a purpose in life and goes steadfastly to work, making no flourish of trumpets.

Mrs. Sangster's first literary venture, soon after the close of the late war, was in the line of poetry, and was immediately successful. She sent a poem to the *Independent*, which was accepted and paid for. The liberality of the paper surprised her, and the readiness with which her work was accepted encouraged her, and she kept on from that time in the pathway which she had chosen. She found a ready market for her poetical works and soon became absorbed in her new avocation. She tells with a twinkle in her eyes of the poem that she had accepted by the *Atlantic*, a fact that at the time she thought set the final seal of success on her work. About that time she became the editor of the *Hearth and Home*, a position which she held for some time, writing all the time for other periodicals. She finally became associated with the *Harpers* as a reader of manuscripts, and also as the head of the departments in *Harper's Young People*. With all her editorial work Mrs. Sangster has found time during the past year to prepare a book of poems which has been published by the *Harpers*, and to which she gave the suggestive title: "On the Road Home."

THE CROWN OF THE YEAR.

In sapphire, emerald, amethyst,
Sparkles the sea by the morning kissed;
And the mists from the far-off valleys lie
Gleaming like pearls in the tender sky;
Soft shapes of cloud that melt and drift,
With tints of opal that glow and shift.

For the strong wind blows from the warm southwest
And ruffles the snow on the white gull's breast—
Fills all the sails till the boats career;
Low over the crested waves they lean,
Driven to leeward, dashed with spray,
Or beating up through the beautiful bay.

Ah, happy morning of autumn sweet,
Yet ripe and rich with the summer's heat!
By the ruined wall on the rocky height,
In shadow I gaze at the changing light,
Splendor of color that clothes thee round,
Huge orb of the earth to its utmost bound.

Near me each humble flower and weed—
The dock's rich umbel, gone to seed,
The hawkbit's gold, the bayberry's spice,
One late wild rose beyond all price;
Each is a friend and all are dear,
Pathetic signs of the waning year.

The painted rose haws, how they glow!
Like crimson wine the woodbines show;
The wholesome yarrow's clusters fine
Like frosted silver dimly shine;
And who thy quaintest charm shall tell,
Thou little scarlet pimpernel?

The jeweled sea and the deeps of the air,
All heaven and earth are good and fair,
Ferns at my feet and the mullein's spike,
And the soaring gull, I love alike;
With the schooner's grace as she leans to the tide
The soul within me is satisfied.

In the mellow, golden autumn days
When the world is toned in their purple haze,
A spirit of beauty walks abroad
That fills the heart with the peace of God;
The spring and summer may bless and cheer,
But autumn brings us the crown of the year.

—CELIA THAXTER, in *Independent*.

FLOWERS—SINGERS—SPEAKERS.

A FRENCH specialist has issued a work, entitled *Le Danger des Fleurs*. We have not seen the book, only a summary of its contents. He is said to write scientifically; but we are concerned with what he has to say of the injurious effect of the smell of flowers upon the vocal organs.

In treating this he particularly objects to the rose and all flowers with a strong scent; gives cases of operatic singers who have completely lost their voices through their passion for certain flowers. To some the violet, to others the lilac, and to others the jasmine, is most injurious. He declines to specify as to what flowers should be avoided by certain temperaments, as personal susceptibility has so much to do with the injurious effects. The famous teacher, Faure, is quoted as to the evil effects of flowers on the voices of opera singers. It is affirmed that Madame Richard, of the Paris opera, forbids her pupils to have flowers about them, and that Madame Krauss will not sit in the room with a bunch of violets. He mentions Mme. Calvé as having utterly lost her voice for a time as the result of receiving a bouquet of lilacs after singing at a concert.

With regard to these matters we know nothing scientifically, except that the odors given off by flowers have a marked effect for evil upon sick persons, and that fainting has been attributed by physicians to the essential oils emanating from flowers. But of the evil influences of flowers upon the human voice we know much. Hoarseness and weakness have attacked us from this cause. The writer has ascended the pulpit in perfect health, without the slightest indication of hoarseness, and without making any effort to speak has become hoarse, and has frequently ordered flowers removed and a window opened, when the hoarseness disappeared. For many years he has refused to speak in the vicinity of flowers, or if compelled to do so has made the remarks as brief as possible.

Further, at funeral services, especially in houses, where there are many flowers, he has known singers to break down from no other cause, and ministers to complain that they were unable to think clearly or speak strongly. It has also long been our belief that flowers are the chief cause of the intolerable closeness experienced on such occasions. Of course, if every window in the house is closed, the gas lighted in the daytime, and the rooms crowded, this will account for a certain form of closeness; but the addition of sweet odors and invisible particles from decaying flowers greatly increases it, producing a sickening effect.

After many experiments and much inquiry, we can confidently urge upon all persons who desire a clear and distinct voice, either for singing or speaking, to avoid standing in the proximity of bouquets or plants when any vocal effort is to be made.—*Christian Advocate*.

BUTS, IFS, AND BARRIERS.

At a dinner given in town not long since, the talk about the table drifted into a discussion of certain books on metaphysics which within a few years had made a deep impression on many minds. Some one was speaking of the quality of the author's work, of its peculiar value as a preparation for an understanding of subtler subjects which subsequent writers along his lines had expounded. The beautiful woman who sat near the host looked up and said: "You do not mean you find anything of value in that man? His tone is irritating to me, I can't understand anybody's liking him." This ended the discussion of the man; for the talk, as it always must among

people careful not to destroy by dispute the charm of a dinner when it runs upon a snag of disagreement, swept easily about into another and a different channel. The next day, however, the beautiful woman called upon the interrupted speaker. "I have lain awake half the night," she said, "thinking of what I did. It was so stupid in me to speak in that way. I contributed nothing to the discussion, and I shut away from myself an opportunity to widen my knowledge in a new direction."

This shutting away of opportunities from ourselves is a sin of which the majority of us are guilty, though few of us, like the lady at dinner, are so wide awake spiritually as to perceive our fault. We are, indeed, for the most part, much busier in throwing up barriers about ourselves, in closing avenues through which wider knowledge and perception are approaching, than we are in ridding ourselves of those clogs to progress which inheritance has bequeathed and environment helped to bind about our feet.

Untimely criticism is a barrier, shutting out affection from us, and spontaneity. "Don't wriggle your feet so, my son," says the critical father to a boy vibrant with enthusiasm. The correction could have waited; and the boy, with dampened ardor, turns away, telling his next story elsewhere, while the father some day wonders why boys are sealed books to their elders. "Where did you buy that dreadful cravat?" Mary says to John, in the midst of his cheerful salutation, when he is just about to tell her of a bit of good fortune. "Such silly sentimentality!" says John, with a shrug of indifference, to Mary, at some new thought springing out of her heart, dewy in freshness as a newly plucked rose. And John and Mary each grows to mourn the fact that the best of the other sheds its fragrance elsewhere. There are a hundred other barriers—the dwelling on material cares, the wanton disregard of social amenities, the sensitiveness to personal peculiarities. "Her voice worries me; I can't listen," says some one of another who is speaking pearls of wisdom.

Then there are all the buts and ifs of everyday life, with which we rake together all our past experience and present condition, making of them bulwarks no remedy can pierce—"If I were only sure." "If you only knew." "But you can never understand." "But you do not know how peculiar my condition is." "If I were only situated as you are, perhaps." We hear these almost every time we proffer help or hold out a promise to the weak, the suffering, and the troubled; and unless we are strong in purpose, poised above discouragement, we are apt to flee away dismayed. For no one wants to fight an individual with one hand in order to bestow a gift with the other.—*Harper's Bazar*.

FOR VALUE RECEIVED.

IN a prosperous farming community in one of these blessed United States lives a man who has a good-sized family of children, some of them quite young. The profits on farm produce have not been amazingly large for the past few years, and while he has managed to keep his head well above the water, he has not been able to hire as much help as he would have liked. He has two daughters and a son, the younger of the three being about sixteen years old. They were bright youngsters, this trio, and a couple of years ago, when the district school closed in the spring, the oldest girl sought an interview with her father, in the course of which she put some pretty plain business propositions before him. He had regretted that he was not able to hire necessary help both in the house and out of doors, and the daughter proposed that the father pay to her, her brother and sister, about one-quarter of the sum that a couple of good men would cost, and they would do the work in the house, the dairy, and the garden, and the boy take his share of the regular farm-work and the care of the stock. Half of the money was to be paid in cash at the end of each month; for the other half the father's note was to be given, or, instead of this, some farm animals that they might rear and sell on their own account, due allowance being made for keeping, etc.

They were all ambitious for more education, but found it impossible to obtain it at the adjacent school. They therefore devised a way for self-education that was worthy of a genius. Every month they sent to the city for books, papers and other literary matter, joined some summer schools and literary organizations that could be kept up with by letter, and among other things took a full Chautauqua course. There was always time for a couple of hours' study in the evening, the noon hour was utilized and every odd moment was made the most of. At the end of two years there were not three better informed young persons in their section of the country. Not only in general literary work were they thoroughly posted, but having taken to scientific study in one direction, they spread out into others. They investigated everything that was worth knowing in farming, gardening, fruit culture and the florist's art. The result was a great increase in the amount and value of the crops, and much better methods in the marketing and management of the farm and produce.

At the beginning of the third year the eldest daughter and the son had the refusal of excellent positions away from home; but the father, realizing the advantage they had been to him and the business, paid each one as a salary the amount over and above the estimated ordinary value of the products of such a place. This agreement was accompanied with the contract that whatever in excess of this they could make

they were welcome to. Although the last bargain has been running less than a year, the results of their research and industry are so apparent that both are likely to realize a handsome sum for their work.

Instead of scrimping and depriving these young people of their pleasures and privileges, as many people in moderate circumstances in their vicinity have done, this man has appreciated something of the value of brains, and, realizing it, is willing to pay for it. Each of these three industrious young people has his own horse and goes about when his work is done at his pleasure; they have an admirable library, between them take all the popular publications, and their society is sought for by all the neighbors, who understand the value of the knowledge of an expert.

Many fathers would find their domestic and financial condition in much better shape if they would adopt this idea.—*New York Ledger*.

Little Folks.

SELFISH AND LEND-A-HAND.

Little Miss Selfish and Lend-a-Hand Went journeying up and down the land. On Lend-a-Hand the sunshine smiled, The wild-flowers bloomed for the happy child, Birds greeted her from many a tree; But Selfish said, "No one loves me."

Little Miss Selfish and Lend-a-Hand Went journeying home across the land. Miss Selfish met with trouble and loss— The weather was bad, the folks were cross; Lend-a-Hand said, when the journey was o'er, "I never had such a good time before."

—MARY F. BUTTS, in *Outlook*.

A TRUE HERO.

THE boys and girls who read the *HERALD* have probably seen in the daily papers, or their parents have read to them, some account of the terrible forest fires that have recently swept over portions of Minnesota, Wisconsin and Michigan. Hundreds of people lost their lives, and millions of dollars worth of property was destroyed. Nothing so awful and heart-rending has ever occurred. Against the blackness of such an appalling calamity the heroism of James Root, a locomotive engineer, stands out in a grand white light. But for him the names of over four hundred more persons would have been added to the death roll. The following account of his dreadful ride is given in the *Chicago Inter-Ocean*:—

A train pulled out of Duluth bearing 250 passengers—men, women, and children. The name of the engineer was Root, James Root—a commonplace name, fitting a commonplace man. As the train sped on the sunlight became darkened, and the darkness grew so that the lamps were lighted in the cars and the great eye of the engine was set aflame. "There's a storm coming, Jack," said the engineer to McGowan, his fireman. But the clouds were not the beneficent carriers of rain. They were a death pall gathering about the train from fires of the forest that were even then feeding on villages and drinking up the blood of human victims.

After a time these clouds wrapped the train so densely in their folds that the character of them became known to the half-stifed passengers, and terror entered in with them. The light of the engine could penetrate them only to reveal less than a hundred feet of track, and the speed of the train was a rush through chaos. Soon the town of Hinckley was reached—no longer a town, but a heap of ashes and charred bones and yet burning flesh. As the train came to a standstill, a hundred or two frightened wretches, fugitives from the consuming flames, clambered aboard in a frenzied way, piteously pleading to be hurried from the pursuing flames that even now leaped with a roar toward the engine. Root, with his hand upon the throttle, began a race for life back over the way he had come. But the flames pursued faster than the train could fly, and the heat of them shattered the glass of the windows, caught the wood-work of the cars, and blistered it into fire.

Arms of flame reached in through the windows of the cab and caught the clothing of the engineer so that the fireman had to fling buckets of water over him as he stood. The throttle became hot and scorched the palm that grasped it, but the tense muscles not for a moment relaxed their hold. The engineer stood to his post with a fidelity that the raging hell could not dismay. On ahead were the rank sedges and slimy waters of a swamp, the only haven of promised relief in all that fury of fire and smoke. To reach that before the train should become itself a running tongue of flame, the cars already burning fiercely! Any failure there at the throttle meant death to those men and women and children, whom despair had seized. Three times, overcome by the intolerable heat, the engineer fell to the floor of his cab, and three times he dragged himself up to grasp the throttle again, the heart of him unflinching, the brain of him calmly resolute. At last the swamp, and the headlong hurrying from the burning train; the engineer, exhausted, at last borne in the arms of those he had saved to a place of safety. And with a roar the flames burst upon the train and consumed it. Not much of which to tell, but something to do, that ride through fire. And James Root, lying now in the hospital—well, his soul is the stuff of which heroes are made in this world—archangels in the world beyond.

Editorial.

ONE SECRET OF HAPPINESS.

THE following instructive incident is related by Bishop James in a letter to his daughter, which may be found in his biography. It deserves to be repeated and needs but little explanation:—

"I remember the first year I was in the ministry I visited an aged and poor colored woman. I found her very happy notwithstanding her many infirmities. I asked her, 'Are you always so happy?' She replied, 'Yes, always happy.' 'But are you never unhappy?' She replied, with great earnestness, 'No; I won't be unhappy.' I presume I have thought of that visit a thousand times. I am persuaded she will have much to do with our happiness."

This is certainly true. We can command our thoughts. We can turn resolutely away from the consideration of disagreeable topics. We can look at the bright side. We can refuse to take offence with God, or with our fellow-men. We can get rid of our own self-will, and accept God's will in its stead. Then how can we help being happy?

RIGHTEOUS SKIPPING.

IT used to be considered a bad habit to skip, when one was reading a book. But times have changed; opinions, prejudices, codes of ethics, standards of conduct—almost all the old things have suffered more or less from that transforming process which always follows the sudden access of more light. It is no longer a sort of breach of morals to skip whole paragraphs and pages of books. Indeed, it has become the finest art of reading to skip wisely! What scholar now-a-days reads a book doggedly, mechanically through, and then draws a sigh of satisfaction at the close, because he hasn't skipped a word? The modern reader must skip, ought to skip. There is at least an intellectual obligation upon him to do so. The art is, to know what to skip. When one skips wisely in his reading, he develops mental judgment, adds to his store of knowledge wheat unmixed with chaff, and saves something of God's most priceless gift—time.

So there is a certain virtue in skipping portions of books. That is one kind of righteous skipping—but only a small part of the whole.

There is a moral obligation resting upon us to skip certain records of experience—"forgetting those things which are behind, and reaching forth unto the things which are before." Skip the old depressing thoughts—drop them out of memory—lighten the wings of the spirit, seeking higher levels of life and hope. Don't carry a dummy of the burden which Christ has taken off your shoulders. Sing on your upward pilgrim path—don't sit down to moan. Skip the memory of old, forgiven, conquered sins and faults. It is righteous skipping.

Skip old sorrows. What good does it do to weep over them? If they have brought you any living inspirations or lessons, dwell on these. If you must needs keep your bottled tears, keep them where the sunshine may paint rainbows in them.

Skip vexations. Nobody ever profited by dwelling upon them. If your friend, your brother, your wife, your husband, drops a hasty word—for which, no doubt, in their secret hearts they are sorry immediately—forget it. If you do not cherish it, it is gone; it is as if it had not been. Oh, the Christlikeness of forgiving and forgetting!

Skip temptations, skip impure thoughts, skip complainings, skip the angry thought and word, skip everything that you are better without. What a good thing skipping is! How strange that people do not count it more of a virtue, as well as an accomplishment! There is a good deal more righteousness than we have thought, perhaps, in that simple, negative thing—a hiatus.

"THE ORGANIC LAW OF THE METHODIST EPISCOPAL CHURCH."

IN this small volume Judge Sibley has made a handsome contribution to the discussion now going on, upon the constitutional question, in the Methodist Episcopal Church. He writes clearly and incisively; he has a point to make, and he makes it. Beginning with the principles involved in the original organization of the Methodist Church in America, he shows how the General Conference was originally constituted and finally modified to a representa-

tive body; how the Conference combines legislative, executive and judicial powers, and how "no power of the General Conference can be called into exercise unless a matter in nature appropriate thereto is before the body to be acted upon." The Conference in its judicial capacity must have a case, and without such a case the deliverance of the court is a mere opinion. In acting on the woman question in 1888 the Conference had a case and made a valid judicial decision binding upon the church; while in the action on the Hamilton resolutions in 1892 it had no case, and the resolutions are merely the opinion of the majority, and not law binding upon the church. Such are the purport and gist of the brave little book.

The Judge, of course, writes from the standpoint of the lawyer, and finds no difficulty in pointing out cases where the Conference transcended the civil order and the precedents of the courts. The members, in earlier time, were not lawyers; but, though not always following the legal order, they legislated with general good sense and clearness.

The conflict, in this case, rages about the constitution. Unfortunately that is one of the most elastic words to be found in Webster's Unabridged, being, in fact, a sort of India-rubber bag, into which the most various things may be tucked at pleasure, without it ever being full. Judge Sibley's definition of the constitution seems to fill the bag exactly; but twenty other definitions may be thrust in after it without taxing to the utmost its elasticity. The word may mean little or much, according to what you have put into it. Without great care, one is liable to get in the conclusion what is not in the premises. Here, it seems to us, the Judge is at fault by the very narrowness of his definition. Now there are, in fact, as many kinds of constitutions as there are forms of human society. There are constitutions of democracy, aristocracy, of a republic, of an empire, and so on to the end of the catalogue. Words which define one of these constitutions will not define another; they are things that are alike only as serving as the fundamental law of the particular bodies to which they belong. The compact made by the Pilgrims in the "Mayflower" was a constitution; so was the charter given to the colony at the Bay. The Articles of Confederation was a constitution of independent States as really as the enactment of 1787 was a federal constitution.

If we turn to the Methodist Church in America, we shall find it has had several constitutions. Until 1784 we lived under an absolute monarchy. John Wesley was the sole lawgiver and governor. His ukase was our constitution. He changed law and men at will. At the Christmas Conference an independent church was organized, whose fundamental law was the Discipline, taken largely from the General Minutes. It was the constitution of an aristocracy; for, by its provisions, sovereignty resided in the small class of optimates known as the traveling preachers. Our author thinks we had no constitution down to 1808; but here we beg to differ from so learned an authority. We had a constitution in the day the church was organized, though not just such a constitution as that of 1808 or 1872; really, however, a fundamental law under which the church existed and acted. The optimates of 1784 at first transacted their business in a single Conference; but as the work grew, several sessions of the single Conference were held each year, and the act of a particular session was passed around for confirmation to the other sessions. In this way any new act was perfected. As this was found to be an inconvenient mode of legislation, the General Conference was organized in 1792. This made no change in the nature of the government; the same optimates held rule, under the Discipline, having changed only their mode of doing business. Instead of making rules and regulations at each annual session, they all came together in mass meeting once in four years.

In 1808 the preachers had become so numerous and widely scattered as to make the quadrennial assembling inconvenient. Those at the extremities were unable to attend, which gave those near the centre undue power in the body. To avoid this evil, the Conference of 1808 devised the plan of a delegated General Conference, to which was given all legislative, executive and judicial powers. The Conference became at once a legislature, an executive, and a supreme court. The body was not invested with these large powers without imposing at the same time limitations in the shape of the Restrictive Rules. That is, the optimates, in whom reposed the sovereignty, imposed on the newly-created body a constitution or

charter under which alone it could act in making rules and regulations. How did this act of 1808 affect the status of the church? In no way at all. The government still inherited, as before, in the eldership, and the Discipline remained the constitution of the church. The elders had simply created a body to represent or act for them, and had imposed upon it a special constitution, so that we now had two organic laws, one for the church at large, found in the Discipline as a whole, and a subordinate one for the General Conference. The constitution was still the constitution of an aristocracy.

The admission of laymen in 1872 made a totally new departure. The basis of sovereignty was broadened to include laymen, and hence our constitution became republican. The General Conference no longer represented an optimate aristocracy, but came to stand for the whole people, clerical and lay. But after this radical change the two constitutions remain—the general constitution of the church and the constitution of the General Conference. Our current debate is on the reconstruction of the latter. What is, and what ought to be, the constitution of the General Conference?

Now, suppose we accept Judge Sibley's view in regard to the proper mode of judicial action by the General Conference, where would it leave us? According to his view the Conference in acting judicially must have an actual case; and, as Dr. Hamilton, in offering his resolutions, had no case, the Conference had no right to act. But, unhappily, in spite of these objections, the Conference did act by passing the resolutions; and, however out of order and even unconstitutional, they remain, so far as enacted, law, for the reason that the Conference is supreme, or the court of ultimate appeal. An unconstitutional law passed by Congress may be reversed or rendered null by the Supreme Court; but the Methodist Church has no supreme court outside the General Conference. For this very reason the Judge's view of the case is inapplicable to the Methodist Episcopal Church. It is all very good civil law usage; it is not Methodist usage. That the General Conference and the civil court are two quite different institutions does not seem to have been sufficiently observed by our author.

Work Relief in Boston.

BOSTON is a typical city in the matter of work-relief. Two kinds of relief are called for—the chronic, and the temporary, due to an emergency in the life of an individual and, as at present, a depression in business. Predictions are already made that the coming winter will be harder for the poor and the unemployed than last winter. Hence it is desirable to learn the lessons of last year's experience. During the winter of 1893-'94 much money was subscribed for the purpose of relieving the distress. In their efforts to provide temporary employment, a committee of citizens, in the city, disbursed a subscription fund and money received from other sources amounting to \$136,568.70, and in the aggregate nearly 10,000 persons were provided with work-relief.

The 24th Annual Report of the Massachusetts Labor Bureau is before us. Great as were the numbers of the unemployed, their numbers were exaggerated. The police census of Boston proved to be more accurate than that of the Andover House, and the former reported one-third less than the latter. The standing agencies do a more thorough work than those organized in haste to meet the emergency. The employment agencies include not only the intelligence offices, but the churches, especially Trinity (Episcopalian), Ruggles St. (Baptist), Berkeley Temple (Congregational), and St. John's (Methodist Episcopal); the various Christian Associations for young men and women; industrial and philanthropic organizations like the Industrial Aid Society, the Women's Educational and Industrial Union, the Temporary Home for Working Women, the Industrial Home; and reformatory institutions like the Massachusetts Home for Intemperate Women. The employment registry of the Y. M. C. A. is supported from funds of the Association, but fully two-thirds of the places filled are secured by those who are not members, the registry being open to all males. About one-third of the applicants secure work. The Young Men's Christian Union on Boylston St. has had a unique experience for twenty-six years, for it reports that the demand for intelligent, reliable, active boys and young men has generally been in excess of the supply and much of the time considerably in excess. Personal solicitations of employers for work for the unemployed are common on the part of church members. It is well to have such a fact repeatedly recorded in a labor bureau report.

A new emphasis upon the magnitude and destructiveness of intemperance as injurious to laborers is furnished by the bare statement that the Home for Intemperate Women is always full, the institution constantly tested to the extreme limits of its capacity. The inmates are from every trade—housekeepers, seamstresses, cooks, factory employees, dressmakers, saleswomen, cigar-makers, etc.

Women were driven last winter from the high-

er to the lower occupations, and it is to their credit that in some, even many, cases, they yielded as gracefully as possible to the inevitable, music teachers and artists becoming domestics, and accommodating themselves to other forms of labor, rather than become dependent. When municipal employment is furnished, the beneficiaries are chiefly males.

How To Do It.

MANY of our faithful ministers earnestly desire to increase the circulation of ZION'S HERALD in their charges, but have never really learned how to do it. To such we say, from a successful experience, that it is not enough to publicly state that subscriptions will be received. No work of any importance to the charge will be accomplished by simply making an announcement from the pulpit of its desirability. If the preacher is really determined to increase his list, he would better begin by delivering a sermon on church literature, or the necessity of good reading in the family. Let him tell the people something of the history of the Wesleyan Association and its beneficent work among our patronizing Conferences. Sample copies should be freely distributed on that Sunday among the congregation and in the Sunday-school, unless the minister has already sent the publisher a carefully-selected list of non-subscribers' names. But the best work will be achieved by a house-to-house canvass among those who are not subscribers. One of our most successful ministers writes: "I gave notice of your special offer last Sunday, but I never found a mere notice sufficient. I preach on the subject of good reading, and then make a personal canvass for the paper."

That Annual Epworth League Convention.

WE are able to assure our readers that the annual convention of the First General Conference District, at Manchester, N. H., Oct. 4 and 5, promises to be an unusually enjoyable and profitable season. The Methodism of the city is distinguished for its hospitality and good fellowship. The program of exercises is particularly varied and strong. President Carman, of the Methodist Church of Canada, who preaches the annual sermon, is one of the most thoughtful and eloquent men that we have ever been privileged to hear. Prof. S. F. Upham, D. D., who delivers the annual address, is always pertinent, forceful and eloquent. We could wish that every member of our Epworth Leagues could hear the revered and much-beloved Dr. W. R. Clark upon "Loyalty to Methodism." The other numbers on the program are able and attractive. We exhort our readers to attend this convention, and thus help to swell its numbers and enkindle enthusiasm.

The Evolution of the Teachers' Bible.

IT is not many years since a queer-looking volume in leather binding with overlapping edges, and encircled by a rubber band, was offered to the American public. A glance at its contents showed that it was a reference Bible with the addition of a concordance, maps, and what at that day were considered "numerous" helps. It was the "Bagster Bible," clumsy in shape, expensive, but well bound—a new thing, and the forerunner of the great family of "Teachers' Bibles." The welcome accorded to this Bible was such as to stimulate competition at once, and Eyre & Spottiswoode, "the Queen's printers," were soon in the field with the first (so-called) Teachers' Bible. Its helps furnished to the average Bible student all comments, tables, etc., needed for ordinary Bible study; and as they were compiled by the most eminent English scholars, the Bible at once became "The Teachers' Bible," and superseded the Bagster. A defect in bindings (which has since been overcome) offered an opportunity for the introduction of the "Oxford" edition, which soon appeared as an active competitor. With contents of equal merit with its rival, its facsimile editions, India paper, and superb bindings, with its uniform excellence of workmanship, soon gave it an enviable reputation and made it the "Standard Teachers' Bible." For many years it held easily the leading place. A few years since the Bagsters brought out "The Comprehensive Teachers' Bible," and this was followed by the "Cambridge Teachers' Bible," both of them worthy competitors with the Oxford; but neither of them succeeded in replacing it in the public estimation.

In the meantime the "Collins Bible" had become widely known in England as the "clear print" Bible; and, attracted by the excellence of its workmanship, an American publisher secured the exclusive control of the book for the American market. He then enlisted the services of such scholars as Schaff, Harper, Vincent, Dunning, Stalker, in America, and they with the leading scholars of Europe were employed to produce a series of helps which should give to the Bible student all that was latest and best in discovery, exploration, and scholarship. Major Conder, the great explorer, was commissioned to prepare an entirely new set of maps. German scholars were employed to translate the helps into that language; and finally, in 1892, the "International Bible" was offered to the public. The name was happily chosen, as for the first time it presented the combined scholarship of the Old and the New World in both English and German, and as the latest step in this "evolution" it quickly found a cordial welcome among American Bible students as the only

*THE ORGANIC LAW OF THE METHODIST EPISCOPAL CHURCH. By Hiram L. Sibley. Hunt & Eaton: New York. Price, 50 cents.

book which contained anything which was distinctively the product of their own country.

It would be interesting to note the effect of these changes upon the readers. The most casual observation would show that Bible study has been wonderfully stimulated by the introduction of the "Teacher's Bible." With one of these efficient aids the teacher or scholar will be well equipped for aggressive Christian work.

Personals.

—Rev. Walford Green, the new president of the British Wesleyan Conference, is said to be the richest Wesleyan minister in England.

—Rev. Benjamin Smith, for over forty years a member of the North Indiana Conference, died at his home in Muncie, Sept. 6, aged 75 years.

—William R. Moody, eldest son of D. L. Moody, and Mary Whittle, eldest daughter of Major D. W. Whittle, were recently married at Northfield.

—Rev. O. C. Shelton, a superannuate of Iowa Conference, died at Burlington, Iowa, Sept. 5, aged 80 years. He had preached in that State fifty-two years.

—Mrs. S. E. King Ames, widow of Rev. B. D. Ames, and sister of Rev. J. E. King, D. D., and Rev. J. M. King, D. D., died, Sept. 10, at Round Lake, in great peace.

—Judge Worthington, one of the members of the commission appointed by President Cleveland to investigate the recent strike, is the son of a Methodist preacher.

—Mrs. Rogers, widow of the late Dr. C. S. Rogers, has moved from Dorchester to Elliot Street, Milton. Her home will be next door to that of Dr. Daniel Steele.

—Rev. Dr. T. B. Neely, of Philadelphia, attended the recent Grindelwald Conference in Switzerland, and made an address upon "Reunion from a Methodist Standpoint."

—Bishop Newman and wife sailed from Liverpool on the "Umbria" Sept. 15, and hope to reach New York on the 22d. They will spend a little time at Saratoga Springs, N. Y.

—Rev. Hugh Johnston, D. D., pastor of Metropolitan Church, Washington, who has been laid aside during the summer months by illness, resumed the work of his pastorate last Sunday.

—Rev. J. L. Folsom and wife, of Rockport, Me., are in great affliction because of the death of their baby boy, J. Leslie, jr., which occurred Tuesday, Sept. 11. The interment took place at Augusta.

—Rev. Dr. W. R. Benham, late president of the Genesee Wesleyan Seminary, has been transferred from the Genesee to the Wyoming Conference and appointed pastor of First Church at Binghamton, N. Y.

—Lee & Shepard of this city have brought out another volume from the prolific pen of Rev. Louis Albert Banks, D. D., entitled, "The Honeycombs of Life," which will receive early notice in our Book Table.

—General Booth's farewell meeting before his departure for America and Canada occurred in London, Sept. 10. He sailed from England last week and will make a tour of this country, visiting the Salvation Army stations.

—Rev. B. C. Keeler, presiding elder of Concord District of the New Hampshire Conference, was married to Mrs. Anna M. Leavenworth, of New York city, Sept. 15, Rev. J. E. Robins officiating, assisted by Rev. G. M. Curi.

—J. Henry Van Tassel is employed on a salary by the Wesleyan Guild Chapter of the Epworth League at Ann Arbor to further the interests of Methodism and practical Christianity among the students of the University of Michigan.

—Bishop Foster made the principal address, last week, at the laying of the corner-stone of the new Five Points Mission in New York on the Old Brewery. He was present at the organization of the Mission forty-five years ago.

—N. S. Hopkins, M. D., and wife, of our China Mission, who have been spending some time in this country, left the home of their parents in Wellfleet on Monday, Sept. 17, to return to their work in China, going by Chicago and San Francisco.

—We have been interested in reading the abstract of a timely sermon preached by Rev. P. P. Parkin, pastor of the First Church, Germantown, Pa., on "The Public Schools and their Teachers," which is reported quite fully in the *Philadelphia Inquirer* of Sept. 10.

—The *Christian Instructor* of Philadelphia, in last week's issue, says editorially: "The authority of the Catholic Church does not support Bishop Watterson, of Columbus, on the saloon question, yet from personal knowledge of the man we believe he will maintain the position which he has taken."

—Of Mr. Gladstone's contribution in the *Nineteenth Century* for September upon "The Atonement," the *Christian World* (London) says: "The veteran statesman has been premier of this country. If the influence and respectful hearing granted to his religious utterance may be taken as a page in the question, it may also fairly be claimed that he is its spiritual primus as well. It is a profoundly interesting spectacle, which no other country than England can show, of a statesman of the first rank, after political labors extending over the greater part of a century, in his last years turning the thoughts of the world-wide audience which waits upon his words to these central questions of the religious life on which his own inner character has been nour-

ished, and which have entered so profoundly into the growth and stability of the nation to which he belongs."

—Rev. Edward Mueller, assistant pastor of Mt. Vernon Place Church, Baltimore, has been elected president of Kansas Wesleyan University, and has resigned his present position to go West. He will investigate the scope and condition of the University, and, if these permit, will accept the position. Mr. Mueller is a graduate with honors of Central Wesleyan College and Boston University School of Theology.

—Rev. W. Swindells, D. D., of Philadelphia, has been elected editor of the *Philadelphia Methodist*. We congratulate the Methodism of that fair city and State upon this wise selection. Dr. Swindells possesses the peculiar ability, courage and comprehensiveness needed for successful editorial work. Under his management we expect to see the *Philadelphia Methodist* become one of the influential papers of the church.

—The *Christian* (London) of Aug. 30 says: "Dr. L. W. Munhall, the American evangelist, has been paying a visit to Europe with his family. In the early part of July they reached this side of the Atlantic, and, after a short stay in England, visited in succession parts of Germany, Switzerland, Italy, France, and Belgium. Dr. Munhall spoke at the Central Noon Prayer-meeting, Aldersgate Street, on Tuesday. He returns to the States from Liverpool on Wednesday next."

—A very pretty wedding occurred at the home of Mr. A. Willard Case at the Highlands, South Manchester, Conn., Tuesday afternoon, Sept. 4, the contracting parties being the daughter of Mr. Case, Miss Maytie Alberta, for several years the accomplished organist in the Methodist church of that place, and Mr. Albert Lyon Crowell, of Melrose, brother-in-law of Rev. C. E. Davis. Rev. Julian S. Wadsworth officiated. Mr. and Mrs. Crowell will make their residence in Boston.

—It is said that Mr. W. T. Stead, when editor of the *Pall Mall Gazette*, was in an English jail, and heard the chaplain say at a Sunday morning service that every Christian should be a Christ. At first it impressed him as blasphemous, but the more he thought of it, the more the truth dawned upon him. When he returned to his cell, he found an open letter from a fallen woman asking him, "What must I do to be saved?" He sat down and wrote her: "Believe in Christ, and be a Christ, and thou shalt be saved."

—Rev. L. C. Dunn, of Orono, Me., entered peacefully into rest, Thursday afternoon, Sept. 13, after an illness of two weeks. His health had been failing for the past year, but he had been able to attend church quite regularly up to the Sunday before his illness. He was for several years in the traveling ministry, but located quite a number of years ago on account of feeble health. For several years after his location, however, he did effective work. He was 82 years of age. Mrs. Dunn is quite feeble, but is very graciously sustained. An obituary will appear later.

—The *Central* says in its last issue: "Rev. Dr. George K. Morris completed his pastorate at St. Paul's Church, Cincinnati, on Sunday, Sept. 2, his parting counsels being heard by large crowds. Rev. Dr. Earl Cranston took part in the service, and spoke of the admirable record which Dr. Morris had made during his stay in that city. Several of the dailies of that city have spoken with hearty praise of the ministry of Dr. Morris, laying stress on its helpful, religious, and, in the best sense, popular elements. He will assume the duties of the chair of practical and pastoral theology in the School of Theology of Boston University this fall." Dr. Morris is to reside at Newton Centre.

—The *Independent* contains this very just characterization of Dr. Parkhurst of New York: "He is a plain Presbyterian minister, whose business it is no more to purify the city than that of any other citizen, except that a minister is a professed philanthropist. His main work is given to the spiritual interests of his church and to the care of his pulpit. He was not brought up, like our boss Croker, in the prize ring, nor is he as ignorant of the niceties of the English grammar as the president of the board of police commissioners. He is a thoroughly educated man, a Christian and a gentleman; and he possesses the divine faculty of indignation. He has the shrewd sense which knows how to go directly to the root of things, and will not waste energy about inconsequentialities."

—The sudden death of Rev. William Gibson, of Paris, is announced. He was a member of the Wesleyan Conference, and had been engaged for sixteen years in mission work in France. The visit of Dr. Gibson and his daughter to this country two years ago is tenderly remembered. The *Methodist Times*, in announcing his decease, says that it occurred Aug. 27 at the country residence of his brother-in-law, Mr. A. McArthur. He had complained of weariness as the result of overwork, but there was no thought that he was dangerously ill. On Sunday the weather was delightfully fine, and he was able to be out. In the evening he conducted family worship, at which he selected and joined in singing the hymns, "Now I have found the ground wherein," and "Sun of my soul, Thou Saviour dear." He read and expounded the fourth chapter of 2 Corinthians, and engaged in prayer, expressing thankfulness for the mercies of the past week, and referring with much feeling to the language of both the hymns and the portion of Scripture he had read. His intention was to start for the Continent by an early train next morning, and he said good-night to all as

usual. But about five o'clock in the morning, after a restless night, he became suddenly worse. The doctor was immediately sent for, but on his arrival found that Mr. Gibson had peacefully entered into the "rest that remaineth for the people of God."

—Rev. J. P. West, stationed at East Gloucester, has been transferred by Bishop Vincent from the Wilmington Conference to the New England Conference.

—Rev. P. A. Smith, pastor of the M. E. Church in Hartland, Me., has been stricken with an infirmity which renders him unable to continue the care of his charge. The church passed resolutions of sympathy for their afflicted pastor.

—M. Lenora Adams, wife of Prof. B. O. McIntire, of Dickinson College, died suddenly, Monday, Sept. 18, after a brief illness from peritonitis. The remains were taken to the home of her parents in Litchfield, Me., where the final services were held, Wednesday, Sept. 12.

Brieflets.

Our contributors enable us to present, in this issue, an unusually interesting, able and profitable paper.

The School of Theology of Boston University opens on Wednesday of this week at 10.30 A. M. The number of applicants for admission will fully tax the accommodations at the hall in Mount Vernon St. Dr. George K. Morris, of Cincinnati, who is expected to arrive in Boston on Tuesday, will enter upon his work as professor of Practical Theology. The speaker for Matriculation Day, Oct. 10, will be Rev. C. W. Rishell, Ph. D., of Springfield, Ohio, who is already widely known as a Biblical scholar of much promise.

Loan your ZION'S HERALD to the family near you that does not take it. Tell them of the sixteen months' offer for one year's subscription, and that they may receive the paper at once by handing their name to the minister and pay for it any time before the next Conference.

We are greatly encouraged by the receipt of the following communication written by Rev. J. W. Butler, D. D., of Mexico, and bearing date of Sept. 8: "I was glad to see an editorial paragraph in a recent number of ZION'S HERALD concerning the necessity of a well-established and properly-endowed college, under evangelical auspices, in the Republic of Mexico. You will be glad to know that two friends at home and one or two here already have the subject under consideration. I hope that before very long we will be able to announce that the matter is taking shape."

Rev. William Ingraham Haven writes this week with tender and critical discrimination of his former instructor, the late Prof. James Strong.

The *Presbyterian*, of Philadelphia, always welcome, is particularly so in its dress of new type, and in magazine form. Although our worthy confrere is threescore years and four, yet it is ever young, thoughtful and virile.

Rev. R. H. Howard, of Newton Lower Falls, writes: "Has not the usually accurate pen of our gifted and scholarly friend, Dr. F. M. Bristol, slipped a bit when, in the last number (September-October) of the *Methodist Review* (page 709) he is made to say: 'The temple of Solomon stood on Zion, gleaming with prophecy,' etc? On page 708 he states: 'We find the perfection of Hebrew art in the temple that stood on Zion, the house of cedar and gold, beautiful for situation, the joy of the whole earth.' Has not the Doctor confounded the temple of Solomon with David's sanctuary? It was the latter, as we understand it, that stood on Zion's hill and in which was placed the ark of the Lord. The temple stood on Moriah, did it not?"

The publisher will be happy to supply sample copies of the *HERALD* containing the Announcement for 1895 to all ministers who desire to make use of the same in their canvass for new subscribers. Application may be made for packages of sample copies for distribution, or copies will be mailed from this office to addresses furnished by the preacher. Enlarged editions of Sept. 5 and Sept. 12, containing Announcement, have been provided for this purpose.

Several communications have been received relative to our "Premium Tours," which are answered here for the benefit of the many who are interested. One inquirer thinks the offer should have been graded according to the membership of the churches, so that it should not give to the city church an unfair advantage. To this suggestion we reply that our largest increase, as a rule, has been received from average town and rural charges. Another minister asks what the largest increase was last year. On account of the stringency of the times, only two charges made an increase of twenty subscribers, and neither was a city church. Still another inquirer desires to know if the tours are transferable. We see no reason why they should not be, and therefore reply affirmatively.

The New York *Sun* notes a very significant fact in connection with the strike of the Jewish tailors in New York. It says: "In the Jews, Judaism is deeply ingrained. As many as 10,000 or 12,000 of the Jewish tailors of this city were on strike for higher wages all last week; and day after day they loitered in the streets, or congregated in their halls, or sat down anywhere to talk in their jargon. But upon the forenoon of Saturday last the strikers, who had

been very highly excited the day before, were not to be found at their usual places of rendezvous. Nearly all of them had gone to their synagogues. They were engaged in Divine worship. They were at prayer. They were listening to the voice of the rabbi. They were following a custom established by Moses, and kept up through all the ages ever since his time."

We are gratified in being able to publish the first contribution we have yet seen from the pen of Bishop Ninde since he left for his tour among our Oriental Missions.

It is authoritatively announced from Constantinople that the Ministry of Public Works has decided to reconstruct the aqueduct which supplied Jerusalem with water in the time of King Solomon. The work will entail an expenditure of about 2,000,000 francs, and will necessitate the making of a tunnel 3,570 yards long.

In the artistic brochure containing "An Intramural View" of the new building in which the *Ladies' Home Journal* is now domiciled, and affording glimpses of the interior of the various offices, the managers utter a truth which we could ardently wish were more generally apprehended. They say: "The fact has been recognized that in careful work privacy is a necessity if the best results are to be obtained. A separate office has been provided for each editor, while the private secretaries, artists and manuscript clerks have been provided for in a similar manner."

Dr. Trafton's series of contributions are awakening general and grateful interest. His seventh article will be found in this number on the 11th page.

The General Conference of the Methodist Church of Canada is in session at London, Ontario. President Carman's address at the opening session was characteristically able and eloquent. On the duty of the church in the abolition of the drink traffic he spoke in no uncertain tone. Various reports showed a successful quadrennium in the accessions to church membership and especially in the large additions to the Sunday-schools. The *Christian Guardian* says: "The proposed changes are more formidable in number than in their character. The secretary mentioned that one brother gave notice of nineteen proposed changes, and another thirty. Yet many of these are verbal, and others refer to slight alterations, not affecting any matter of importance. The reduction of the number of the members of the Missionary Board; the suggestion for some united action among Protestant churches that would prevent the waste of labor and money in small places; and a motion to make heads of departments general superintendents, are among the most important changes of which notice has been given."

We fulfill another promise made to our readers in presenting the first of the series of Health Papers mentioned in our Announcement for the present year. These are written by an eminent specialist and are of unspeakable value.

The *Baltimore Methodist*, referring to our announcement of a "Presiding Elders' Round Table Conference," says: "The presiding elders of the patronizing Conferences have been asked to answer this inquiry: 'What are the greatest obstacles, and what the greatest encouragements, that meet you in the discharge of the duties of your responsible office?' We await the publication of the answers with interest. We would suggest that they inform us when they come to write about their obstacles and encouragements in the cabinet during the Annual Conference, whether they favor a presiding eldership appointed or elective, whether co-ordinate in power, or subservient to a will supreme."

It is encouraging to note that the Southern press generally condemns in most emphatic language the recent wholesale lynching of six Negroes in Millington, Tenn. The *Christian Advocate* of Nashville, the official organ of the Methodist Episcopal Church, South, in an editorial upon "The Shame of Tennessee," says: "We begin this editorial with a sense of humiliation too deep for any words to express. . . . Such conduct is infinitely below the level of South Sea cannibals. The men who did this foul deed are not merely murderers, they are cowardly assassins, for whom neither the penitentiary nor the gallows is a sufficient punishment. But this is not all. We desire to add that if the community in which this occurrence took place does not purge itself by using every possible means to secure the infliction of prompt and adequate justice upon the malefactors, it deserves to be held up to the scorn and execration of the whole world. Nor are we yet done. The whole State is concerned. Its fair fame is eclipsed. Every judicial and executive officer that stands in any sort of relation to the case must put forth his best effort to apprehend, try, convict, and punish these red-handed criminals."

Happy are they that make soft replies, for they shall break the hearts of their enemies! He who kicks against nothing hurts himself. When a man finds that the one he has been abusing is not only not perturbed, but is even moved to beneficence and compassion, he feels very small indeed. The contrast is humiliating and is likely to crush. "To take no notice of an injury is to be even with our enemy; to forgive it, is to be above him." Such an one scores three victories at once: he conquers himself, his foe, and the devil; and if the foe is not turned straightway into a friend, he will at least be so ashamed as not to invite a repetition of the treatment.

The Sunday School.

THIRD QUARTER. LESSON XIV.

Sunday, September 30.

Rev. W. O. Holway, U. S. N.

THIRD QUARTER REVIEW.

I. Preliminary.

1. Golden Text: The Kingdom of God is at hand: repent ye, and believe the gospel. — Mark 1: 15.

2. The Quarter's Lessons: They were selected from the four Gospels — three from Matthew, one from Mark, three from Luke and five from John — and include the story of our Lord's life from His birth up to the age of 31. A supplemental temperance lesson from Daniel closed the quarter.

II. Lesson Analysis.

1. LESSON I (Luke 2: 1-16). "The Birth of Jesus." The enrollment ordered by Caesar Augustus; the journey of Mary and Joseph from Nazareth to Bethlehem, to be registered; the birth of Jesus and His manger cradle, there being "no room in the inn;" the shepherds watching their flocks by night in the fields not far away; the appearance of the angel; his message of "good tidings of great joy to all people," because of the birth of "a Saviour which is Christ the Lord;" the "sign" foretold, that the Babe should be found "in swaddling clothes lying in a manger;" the sudden appearance of the heavenly host hymning the first Gloria in Excelsis heard by mortal ear; the journey of the shepherds to the manger, and their discovery of the infant Jesus — constitute an outline of the lesson.

2. LESSON II (Luke 2: 25-38). "Presentation in the Temple." Mary and Joseph take the infant Jesus to Jerusalem to fulfill the rites of the law at the Temple. On their arrival in the sacred precincts the aged Simeon greets them, who had been promised that he should not die until he had seen the Lord's Anointed. Recognizing the Child at once, he took Him in his arms, and uttered his glowing *nunc dimittis*, full of joy and prophecy. He also gave significant warnings to Mary. The venerable prophetess Anna, who devoted herself to religious exercises in the Temple, also saw the Child, and gave thanks to God, and spoke of Him to the devout few who were expecting "the redemption of Jerusalem."

3. LESSON III (Matt. 2: 1-12). "Visit of the Wise Men." The arrival of the Magi at Jerusalem inquiring for the newly-born King of the Jews, whose star they had seen in the East and whom they came to worship; Herod's "trouble" at the tidings; his discovery from the chief priests and scribes that the Christ according to prophecy would be born in Bethlehem; his crafty attempt to use the wise men as detectives in order that he, too, might worship this King; the arrival of the star-guided Magi at the house; their worship, and choice gifts of gold, frankincense and myrrh; and their departure to their own land without returning to Herod in obedience to a warning given them in a dream — is an outline of the lesson.

4. LESSON IV (Matt. 2: 13-23). "Flight into Egypt." After the departure of the wise men Joseph was warned of God in a dream of Herod's murderous intention, and bidden to flee into Egypt "with the young Child and His mother" — a command which he promptly obeyed by starting that very night. Herod, finding himself "mocked of the wise men," slew all the male children of two years old and under in Bethlehem and vicinity, hoping to include his infant rival in the massacre — unconsciously fulfilling the ancient prophecy concerning Rachel and her children. At Herod's death Joseph was again directed to go back to Israel. Learning that Archelaus had succeeded to his father's throne, he dared not go to Judea. Warned again in a dream, he went back to Galilee, and the Holy Family settled in Nazareth.

5. LESSON V (Luke 2: 40-52). "The Youth of Jesus." Our Lord's growth through boyhood's days; His journey to Jerusalem at the age of twelve with His parents to attend the Passover feast; His tarrying behind in Jerusalem after the feast was over; the discovery of His loss by His parents after making a day's journey homeward; their search and return, and eager three-days' quest; their finding Him in the Temple, conversing with the rabbis, who were "astonished at His understanding and answers;" Mary's chiding question; His wondering reply that they should have sought Him anywhere else but in His Father's house engaged in His Father's business; His docility and filial subjection — constitute an outline of the lesson.

6. LESSON VI (Mark 1: 1-11). "The Baptism of Jesus." Mark begins his Gospel with the preaching of the Baptist — the herald foretold by the prophets, whose voice should be heard "crying in the wilderness," bidding men "prepare the way of the Lord." John's preaching drew to him in the wilderness of Judea the population of the whole province, and people of all classes were "baptized of him in the Jordan, confessing their sins." His mantle of camel's hair and leathern girdle, and coarse fare of "locusts and wild honey" recalled the prophet, the Elijah who was to come, but John did not call attention to himself; he proclaimed the coming of the Mightier One, whose sandals he felt unworthy to unloose, and whose baptism should be, not with water, but with the Holy Ghost. And this Mightier One came in the humble guise of a Galilean peasant, and was baptized by John. Coming up from the water the Spirit descended

and then laid bare to her the secrets of her life. Perceiving that she was talking to "a prophet," the woman raised the vexed question of Gerizim or Jerusalem as the authorized place of worship. But Jesus assured her that the hour had come when worship was no longer to be confined to favored places: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The woman then declared her belief in a coming Messiah who would solve all these perplexities, and Jesus plainly assured her that the Messiah was Himself.

7. LESSON VII (Matt. 4: 1-11). "Temptation of Jesus." Driven by the Spirit into "the wilderness" after His baptism, our Lord passed forty days in meditation and fasting. Then, when fevered with hunger, the tempter suggested that He prove His divine Sonship and appease His bodily wants by a miracle, by converting stones into bread. "Man shall not live by bread alone," He replied, but by God's word. Then Satan transported Him to the Temple pinnacle and suggested that He cast Himself down and thus by a prodigy win fame. It would be safe, the tempter said, quoting the well-known passage about giving "His angels charge concerning thee." But our Lord promptly met Scripture with Scripture — "Thou shalt not tempt the Lord thy God." The third temptation was a panoramic flash of this world's kingdoms and their glory, with a promise to surrender it all for one act of worship. "Get thee hence, Satan!" was the sharp rejoinder. God alone is to be worshiped and served. The tempter, baffled, retired; willing, watchful angels came to the Victor's help.

8. LESSON VIII (John 1: 35-40). "First Disciples of Jesus." The Baptist's impressive testimony to Jesus, "Behold the Lamb of God!" in the presence of his disciples, two of whom, Andrew and John, follow Jesus as He walked on; their inquiry, "Master, where dwellest Thou?" the day spent with Jesus; Andrew's quest of his brother, Simon, with the joyful announcement, "We have found the Christ;" Simon brought to Jesus and named "Cephas," or "Peter;" our Lord, starting into Galilee, "finds" Philip, who becomes His devoted follower; Philip "finds" Nathanael; the latter staggered by the announcement that the newly-discovered Messiah was "Jesus of Nazareth, the son of Joseph;" and his conviction and credo when our Lord informed him that He had seen him "under the fig-tree" — constitute an outline of the lesson.

9. LESSON IX (John 2: 1-11). "First Miracle of Jesus." The points were as follows: The arrival of Jesus with His disciples as invited guests at a wedding-feast in Cana of Galilee; the sudden and mortifying failure of the wine; the significant suggestion conveyed in the words of Mary to Jesus, "They have no wine;" His firm but respectful resentment of interference; His implication that all His acts were regulated by a Divine signal, and that His "hour" had not come; His subordination of earthly relationships, followed, apparently, by the permission or suggestion to supply the wine miraculously; the six water-jars filled to the brim with water; the command to draw and bear to the ruler of the feast; the latter's commendation of the wine, not knowing "whence it was;" his joke with the bridegroom about keeping the best of the wine for the last of the feast; and the confirmation of the faith of the newly-called disciples on seeing this "beginning of miracles."

10. LESSON X (John 2: 13-25). "Jesus Cleansing the Temple." Our Lord's visit to Jerusalem to attend the Passover feast; His discovery of the profanation of the Temple by the presence in the Court of the Gentiles of oxen, sheep and doves, and money-changers plying their business; His indignant expulsion of these invaders with the sharp warning, "Make not My Father's house a house of merchandise!" the disciples reminded of the prediction, "The zeal of thine house shall eat me up;" the demand of "the Jews" for a sign; our Lord's enigmatical reply, not understood until after His resurrection — "Destroy this temple, and in three days I will raise it up;" and the intellectual belief to which many were led by His unrecorded miracles at this feast — is an outline of the lesson.

11. LESSON XI (John 3: 1-16). "Jesus and Nicodemus." The visit of the ruler by night; his admission that Jesus must have been sent by God because of the miracles He wrought; the necessity of being born again asserted by Jesus as the primary condition of entering the kingdom of heaven; Nicodemus' amazement, and his inquiry whether a second physical birth was meant; the reiteration of the condition — "born of water and of the Spirit," the necessity of which is apparent from the nature of things, flesh begetting only flesh and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sanhedrists were sustaining by not believing in the Son of man, who, being a dweller in heaven, is alone competent to reveal heavenly things; who is the Father's unspeakable Gift to a dying world; and who, like the brazen serpent uplifted by Moses, was to be Himself uplifted, that whosoever believeth on Him might have eternal life — were the principal points of the lesson.

12. LESSON XII (John 4: 9-26). "Jesus at Jacob's Well." Passing through Samaria, Jesus halted at Jacob's well. A woman came to draw water. Jesus asked her for water to drink. Expressing her surprise that a Jew should ask a favor of a despised Samaritan, Jesus assured her that it would have been she to ask the favor had she known of "the gift of God" and the "living water." The woman inquired whence this living water was, and whether the Speaker was greater than Jacob who had dug the well. But our Lord was speaking of another kind of water — a perennial fountain within, "springing up unto eternal life." The woman then begged for this water, that she might not be compelled to "come hither to draw." Changing the topic, Jesus told her to go for her husband,

and then laid bare to her the secrets of her life. Perceiving that she was talking to "a prophet," the woman raised the vexed question of Gerizim or Jerusalem as the authorized place of worship. But Jesus assured her that the hour had come when worship was no longer to be confined to favored places: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The woman then declared her belief in a coming Messiah who would solve all these perplexities, and Jesus plainly assured her that the Messiah was Himself.

13. LESSON XIII (Dan. 1: 8-20). "Daniel's Abstinence." The resolve of Daniel not to partake of the king's meat and drink because they had been previously offered in idolatrous temples; his unsuccessful appeal to the chamberlain; his proposal to the steward that he and his three associates be fed on "pulse" and water ten days as an experiment; the demonstration that they would grow fairer and fatter on this abstemious diet; their evident superiority, both physical and mental, at the end of the three years when examined by the king, and their advancement to posts of honor — is an outline of the lesson.

III. Questions.

1. From what books were the lessons of the quarter taken?
2. What period in the story of our Lord's life do they cover?
3. What brought Mary and Joseph to Bethlehem?
4. Where was Jesus cradled at birth, and why?
5. Describe the revelation made to the shepherds.
6. How did they verify it?
7. Why was Jesus carried to the Temple?
8. Who met the parents there, and what did he say?
9. How did he know that the Babe was the Lord's Anointed?
10. Who else saw Him and recognized Him as the Messiah?
11. Who were the Magi, and why did they come to Jerusalem?
12. What course did Herod take?
13. How did the wise men find their way to Bethlehem?
14. What did they do when they saw the Child?
15. What warning was given to Joseph after their departure?
16. What cruel act did Herod order, and why?
17. When did the Holy Family return to Israel?
18. Where did they locate, and why?
19. At what age and why did Jesus go to Jerusalem?
20. What became of Him after the feast?
21. What reply did He make to His mother's chiding question?
22. How did He behave afterwards?
23. What prophecy did the Baptist fulfill?
24. Describe his dress, food, topic of discourse and success.
25. Tell about the baptism of Jesus.
26. Why did our Lord seek to be baptized?
27. Where was Jesus "driven" to after His baptism?
28. How did He spend the first forty days?
29. Tell the story of the threefold temptation. Was it real? Why was Jesus tempted?
30. Who ministered to our Lord after the temptation?
31. Who first followed Jesus, and why?
32. What resulted from their conviction that Jesus was the Messiah?
33. Who found Peter? Philip? Nathanael?
34. What difficulty did the latter have, and how was it met?
35. Tell about the marriage feast at Cana in Galilee, the guests, etc.
36. What mortifying failure occurred?
37. What did Mary say to Jesus, and what answer did she receive?
38. What miracle was wrought, and with what result?
39. Tell the story of the purification of the Temple, and why it was done.
40. What did the Jews demand?
41. Explain our Lord's reply.
42. Where did Jesus converse with the woman of Samaria?
43. How did He excite within her a desire for "living water?"
44. What did He teach about spiritual worship?
45. What startling disclosure did He make?
46. What stand did Daniel and his companions take, and why?
47. How were they able to carry it out?
48. What resulted?

Manufactures of Massachusetts.

THOUGH small in territory, Massachusetts is one of the great manufacturing States. On this form of industry, above every other, her people depend for their incomes. The soil is too thin and hard to allow her farmers to become very rich; but what is lacking in the soil is more than made up in the streams which descend from the hills to the sea and afford power to operate her multitudinous machinery.

We are indebted to Horace G. Wadlin, Chief of the Bureau of Labor, for the Eighth Annual Statistical Report of the manufacturing of Massachusetts for the year 1893. The Report furnishes the facts in regard to 75 of the classified industries, comprising 4,397 manufacturing establishments which made returns for the years 1892 and 1893. There are many other small industries in the State, each employing a limited number of hands, but these 75 establishments include the large majority of hands and capital. We give a few of the summaries for 1892 and 1893: The capital invested in 1892 was \$430,045,263, which rose in 1893 to \$444,480,277 — an increase of 1.24 per cent. The stock used in 1892 was valued at \$375,554,375, which decreased in 1893 to \$348,961,906 — a decline of 7.32 per cent. The goods made were valued in 1892 at \$639,137,402, and in 1893 at \$687,243,550 — a decline of 8.10 per cent. The average number of hands employed in 1892 was 306,203, and in 1893 it was 203,169 — a decline of 13,000. The wages paid in 1892 amounted to \$137,972,501, and in 1893 to \$127,286,397. The average yearly earnings for each person was, in 1892, \$450.59, and in 1893 it was \$437.17 — a decrease of 3.64 per cent. The record of the year is thus for the most part one of decline. The only increase is in the amount of capital invested. The decline, in various directions, is, of course, due to the hard times.

The Report indicates a large number of changes from private firms to corporate forms of business management. While this is regarded as an unfavorable tendency, making wider the breach between capital and labor, it has a tendency to distribute ownership in our manufacturing industries. In 1893 not less than 38,284 persons were stock-holders in these manufacturing corporations, and of this number 12,301 were women. The Report here furnished is a model one, providing almost every desirable fact concerning the manufacturing industries of our State. The industrial chronology at the close is a valuable feature, giving in the manufacturing towns and cities the changes in manufacturing development as they occurred from month to month.

My Blood

Became overheated, causing pimples all over me developing into large and dreadful running



Mrs. Caroline H. Fuller
Londonderry, Vt.

Sores, the worst on my ankle. I could not sleep. Soon after I began to take Hood's Sarsaparilla the sores healed, and two bottles entirely cured me and gave me renewed strength and health.

Mrs. C. H. FULLER, Londonderry, Vermont.

Hood's Sarsaparilla Cures

Hood's Pills cure all Liver Ills, Biliousness

DIRECTIONS for using CREAM BALM. — Apply a particle of the Balm well up into the nostrils. After a moment draw a strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

ELY'S CREAM BALM

opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from cold, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 66 Warren St., New York.

Tobacco Habit EASILY CURED
Morphine Habit
Liquor Habit
Bill's Double Chloride of Gold Tablets will cure any case of Morphine, Liquor or Tobacco Habit in from three to ten days. Can be given in tea or coffee without the knowledge of the patient. Testimonials sent free. For Sale by all Druggists, or sent on receipt of \$1.00.

THE OHIO CHEMICAL WORKS, Lima, Ohio.

CHURCH REMODELING.

THOMAS W. BILLOWAY, Church Architect. No. 18 Park St., Room 8, Opp. Prov. R. R. Station.
Mr. Billoway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.



MEN WHOM I HAVE HEARD

In Congress, On the Platform, In the Pulpit.
VII.

Rev. Mark Trafton, D. D.

MY last paper contained brief pen-sketches of some of the members of the 34th Congress.

Continuing our scrutiny, turn now to the left again, and in a front seat note that man. Do not start; it is not a corpse, though one of the members one day remarked, "Lay him out here in the lobby, put two cents on his eyes, and any one would make oath that he had been dead two days." It is

Alexander H. Stephens.

Born in Georgia in 1812, left an orphan at fourteen, some friends contributed funds to secure for him an education. In nine months he prepared himself for college. In 1832 he graduated and studied law, and immediately stood in the front rank. In 1843 he was elected to Congress, where he has been for twelve years. Clear-headed, logical, earnest, he always commands the attention of the House. A Whig of the old school, when that old party died he very naturally drifted into the Democratic Party—with them, but not like them. A slight circumstance brought us near each other. In drawing seats on the opening of the first session, my name came out early, and I took a seat in the front row not far from the Speaker's desk; while Stephens' name was drawn near the close, and he was forced far back in the body. When it was over, I went back to the poor, pale-looking man, and said, "Come with me to a more prominent place." He looked at me a moment as if thinking it a joke. "I am in earnest," I said. "You are an old and prominent member, while I am nothing but a voter." I led him forward to my seat, and returned to his. He was a Christian gentleman, a member of the Presbyterian Church.

He was in heart against secession, and his noble speech in the State Convention to consider the question, and that note of warning given of final failure in the mad chase, will never be forgotten. He went with his State, and was elected Vice President.

In a chat with him one day, I ventured to ask the cause of his poor physical condition. He held up his right hand, saying, "See that." I saw in the palm a scar clear across the hand, and the fingers were doubled back so as to be nearly useless. Then he told to me his story: "I was engaged in a hot political canvass in my early political life. My opponent was a large, powerful Democrat. We happened to meet in the street one day, where we had both been speaking, and he rushed at me, knocked me down, and, drawing his bowie knife, made a lunge at me. I caught the blade in my hand. He drew it through, nearly cutting my hand in two. Then he plunged the knife into me repeatedly, until some persons in the street ran and pulled him off. I nearly bled to death, and have never been well since."

He repaid me for exchange of seats, on the last night of our session. I had had a call soon after my arrival in Washington from a poor old claimant on the government who had a claim for some land taken from him some twenty-five years before. Reports had often been made in his favor, one from a special committee; but they all failed to be called up. He said he was poor, and he looked it. The Speaker put me on the committee on the "District of Columbia." Here, now, was my opportunity to aid the poor old claimant. I introduced a resolution giving to him the sum of \$3,000 in part payment of his claim. After my plea for him, it was passed and put upon the calendar, but it was so far down the long list of bills and resolutions that the members said, "You will never hear from it again." Well, the great body moved on, and the last day ran into a night session and my resolution was not within scores of being reached. My poor old friend was in the gallery, his heart in his boots. I went to Stephens and explained the case. Yes, he remembered the claim well, and it ought to have been paid long ago. "Will you call it up and put it on its passage? It will be useless for me to attempt it." "If Banks will give me the floor, I will." Then I went to Banks during a roll-call, and stated the case to him. He promised to recognize Stephens; but when he rose the floor was given to another. He was a little nettled, but said, "I will try again." Again he was not accorded the floor. Now he was indignant, and I was religiously mad. But again I appealed to him to make another effort. "No," he said, "it's of no use." I then went again to the Speaker. He now said, "I will recognize him if he will rise again."

Back to my old friend once more, and he consented. When the call closed he was on his feet, and amid fifty calls of "Mr. Speaker" the Speaker said, "The gentleman from Georgia." Then Stephens, with a few words of explanation, moved to take up Resolution —, and that it be put upon its passage. It was put through without an objection, then hurried into the Senate and passed, and the old man got his Treasury order. The next day he called, with profuse thanks. He was clad in a suit of new clothes. I did not ask him when he bought them. Stephens died Nov. 4, 1883.

One of the ablest debaters on the floor was

Samuel Galloway.

of Ohio. He had a spare but well-knit frame, a good head, and very large, expressive gray eyes. He was a rapid speaker, logical, witty, and ready at repartee. He was one day making a speech, on the Kansas imbroglio, I think, when he had occasion to use the phrase, "our posterity." A Dr. Marshall (not Humphrey) sat in a seat near to Sam, and sprang to his feet, calling out: "Mr. Speaker, does the gentleman from Ohio refer to colored posterity?" Sam paused, turned his flashing eyes on the Speaker, and said, "Mr. Speaker;" then, turning to the Kentuckian, he thundered out, "I have no colored posterity; can the gentleman from Kentucky say as much?" If a minie-ball had passed through his heart the intruder could not have dropped more quickly into his seat. There was a roar of laughter from the Republican side of the House, and it was some time before Galloway was able to proceed. Samuel Galloway died in 1893.

Among the real orators of the House was

Henry Winter Davis,

of Baltimore. With a fine form, a most expressive countenance, a ready, chaste, polished delivery, he always commanded the attention of the House. He was a young man of great promise. He died early.

Humphrey Marshall,

of Kentucky, was a prominent member of this Congress. He was born in 1812. Graduating from West Point Military Academy, he studied law, was afterwards a colonel in the Mexican War, and then went to farming. He was elected to Congress in 1849, and again in '51 and '56.

I do not know the number of his duels, but from his bulk he must have been a good target for his opponent. His seat in our session was between Damrell of Massachusetts and myself, and as he settled himself in his place he remarked, "I am not the first man suspended between two." The reply, "If justice had its due, you would ere this have been suspended between heaven and earth alone," shut him up. We found him a good-natured fellow, fond of his joke, and as willing to take as to give. I one day asked him, "How does one feel facing a man when each is intent on taking the life of the other?" "Well," said he, "Trafton, should you ever be in that position, the muzzle of your antagonist's pistol will look to be as large as a wash-tub, and to cover you all over." He was fearfully profane, and in common conversation oaths marked all his sentences. One day when we were alone in our seats, I quietly said to him, "Marshall, will you please tell me the use of the expletives and really profane words which you use in the most ordinary conversation?" He turned and looked at me earnestly a moment, while I expected an outburst of wrath, then said, "It is a foolish habit I have acquired, of no mortal use, and I never think of it." But I heard less of it afterwards.

He went with the South, and on June 16, 1862, met the Yankees and performed a feat in running to get away from them which secured to him the title of the "running general" because of his bulk.

The disruption of the old do-nothing Whig Party, and the uprising of the "Know-Nothing," or American organization, of course brought into the House many new faces, some of whom became distinguished, while men of other days were extinguished.

Turn now your eyes to the Republican side of the House. In a seat far back sits a tall, erect, good-looking, quiet man with a well-shaped head, thirty-two years of age. It is

John Sherman.

You will find him now (1894) in the U. S. Senate, three-score and ten, yet active and a power in the nation.

Sitting near Sherman in the House, is another new member,

Justin S. Merrill,

of Vermont. He is rather undersize, of light complexion, quiet and genial in his

deportment. You will find him in the Senate Chamber in 1894, with his old friend Sherman. Vermont is proud of him. He was born five months before the writer of this article, and is now in his 85th year—a well-preserved, hard-working man.

But perhaps the most wonderful of these new members is that little, lithe, bustling fellow, with a winning smile, who seems never at rest. He is all over the House, speaking now with one and anon with another, and then dropping into his seat and busily using his pen. He has been the editor and publisher of the *South Bend Register*, Indiana, for some twelve years. He is thirty-two years of age, a close observer, a ready, easy, voluble speaker, and has something to say when he rises. And—what is not common—when he speaks the members cease their gabbling and give him their ears. This is

Schuyler Colfax.

He was a member of successive Congresses and Speaker of the House in the 38th Congress. Then he was elected Vice President on the ticket with General Grant. He died Jan. 13, 1885.

When he was elected Vice President with "Ulysses the Silent," Dec. 1, 1868, I sent him the following salutation:—

When God gave Moses His command,
And sent him into Pharaoh's land,
And bade him let His people go,
The prophet backward shrank dismayed
And answered, by his tears betrayed,
"I cannot, for my speech is slow."

"Take thou thy brother Aaron, then,
His tongue is as the writer's pen;
He shall be mouth for thee and Me.
Take in thy hand thy mystic rod,
His mouth shall be as mouth of God,
So shalt thou set My people free."

So when our country, sunk in shame
By traitors' arts in freedom's name,
By him we trusted still betrayed,
The people in their might arose,
Calling to him who crushed their foes,
Smiting them with his trenchant blade,—

"Go, bid the traitor yield his trust,
By every freeman loud accursed,
Oblivion's deepest shades to seek!"
Our hero, who ne'er paled in fight,
Shrank from the call in sheer affright,
"I cannot, for I cannot speak."

Swift from above Apollo flies,
Westward he turns his flashing eyes,
On Schuyler then his mantle flung.
"Haste to the silent man," he said,
"And say, 'Lead on! Be thou the head;
While I for thee will be the tongue.'"
West Somerville, Mass.

Catechisms Translated into French.

WE have received a complete set of our Catechisms translated and printed in French by our French missionary at Manchester, N. H., Rev. T. A. Dorion. A large number of these Catechisms, especially No. 1, have been distributed as tracts among the French Roman Catholics of that city, and were read by many with interest. After the first number was out, many asked for No. 2, and then for No. 3. Mr. Dorion believes that our Catechisms are the best religious tracts to be distributed among the Roman Catholic people. By it they not only

learn to know what Methodists believe and teach, but they are also intelligently led to the truth and the Saviour. It will be a good idea for each of our American ministers to have a few sets of these Catechisms to lend to the French people of their towns or cities. No. 1 costs 5 cents; No. 2, 10 cents; and No. 3, 15 cents. A complete set, 25 cents. Mr. Dorion believes in Methodism and its literature. He believes that Methodism has only to be known to be loved, even by French Roman Catholics.

He also publishes a monthly periodical in French of twenty-four pages, magazine size. It costs \$1 a year, but those subscribing now will receive that magazine until Jan. 1, 1896, for \$1. Those of our readers who would like to know more about our work among the French Canadians of New England will read with interest an English tract which Mr. Dorion has published entitled, "Struggle and Death of Joseph Bérubé, One of Our Converts." Send one-cent stamp for postage to Rev. T. A. Dorion, 147 Laurel St., Manchester, N. H., and you will receive the tract.

THE LATEST FROM JAPAN.

Rev. D. S. Spencer, D. D.

THE following, just at hand from Korea, will indicate the condition of our missionaries there. It is from the pen of Rev. H. G. Appenzeller:—

"The Japanese during the past two weeks have been making history for themselves and for Korea, to say nothing of the big hole they have knocked out of the Chinese navy, and the gash cut into her army. We had quite an anxious time here the other day—the King a prisoner, the army surrendered and disbanded, China sulen, and once mighty Koreans crawling into very small holes. The exodus was pitiable and pathetic—one steady stream going out of the gates of the city. A bundle on the head, a child on the back and one or two trotting along at the side of the mother, the father with a heavy load a few steps in the rear. Markets and stores all closed. Chinese gone and going. Japan determined. Japan thus far has done her work well. Her troops have won praises—golden opinions—from all sides for their valor in battle and excellent behavior in camp."

Our missionaries there are safe, and have laid in store all the staples they could get so as to provide against a famine in that line—a thing which is pretty likely to come to pass.

War news is scarce now, both parties evidently trying to conceal their movements as much as possible. The Japanese are more excited than I have ever seen them before, and the government and people are one on all questions. The war question has thrown all other issues into the shade. Regular troops have been hurried off to the scene of action, new troops are being carefully drilled, horses bought up through the country, and poultry, eggs, beef, and anything eatable that can be preserved and shipped in this heat, is being sent on to the front. All Japanese ships that can be used as transports or hospital ships have been requisitioned by government, and commerce of all kinds is practically at a standstill. Torpedoes have been laid at the entrance of all the principal harbors, and every move is in the line of more complete military preparation. Foreign sentiment is largely with the Japanese, for whether every means of avoiding war was used or not, Japan stands for larger liberty and better civilization as against corruption of official classes and oppression of the poor. Miss J. O. Paine and Miss Lulu Frey, of Korea, have been with us for three weeks, and could not wisely return to Korea now.

Nagoya, Japan, Aug. 20.

DO not be deceived.—The following brands of White Lead are still made by the "Old Dutch" process of slow corrosion. They are standard, and always

Strictly Pure White Lead

"ANCHOR" (Cincinnati). "ARMSTRONG & McKELVY" (Pittsburgh). "JEWETT" (New York).
"ATLANTIC" (New York). "BEYMER-BAUMAN" (Pittsburgh). "KENTUCKY" (Louisville).
"BRADLEY" (New York). "BROOKLYN" (New York). "JOHN T. LEWIS & BROS. CO." (Phila.)
"COLLIER" (St. Louis). "CORNELL" (Buffalo). "MORLEY" (Cleveland).
"DAVIS-CHAMBERS" (Pittsburgh). "ECKSTEIN" (Cincinnati). "MISSOURI" (St. Louis).
"FAHNESTOCK" (Pittsburgh). "RED SEAL" (St. Louis).
"SALEM" (Salem, Mass.). "SHIPMAN" (Chicago).
"SOUTHERN" (St. Louis and Chicago).
"ULSTER" (New York).
"UNION" (New York).

The recommendation of any of them to you by your merchant is an evidence of his reliability, as he can sell you ready-mixed paints and bogus White Lead and make a larger profit. Many short-sighted dealers do so.

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead, and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood.

Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

Business Branch,
Congress and Purchase Streets, Boston.

NATIONAL LEAD CO., New York.

USE "DURKEE'S"
SALAD DRESSING

THE CONFERENCES.

(Continued from Page 4.)

his conception and elaboration of the theme. The manuscript was secured and placed in the corner-stone, and when this temple shall give place to a greater, perhaps the eloquent words may again give delight to a later generation. Hymn 857, read by Rev. Luther Freeman, of Waltham, was sung by the congregation, and then the pastor, who, after arranging the whole program, had with great modesty kept in the background, exhibited the box, describing its contents, and after it was hermetically sealed it was placed in the corner-stone. When this had been lowered into place by the masons, Father J. B. Husted, now in his ninetieth year, who had been selected by the special wish of the church to perform the service, conducted the ceremony of laying the corner-stone.

The whole service was made a success by the pastor's careful arrangement of the program, and the dignity and grace with which he presided and introduced each speaker. He is already very popular in the church and the town, and the Methodists see the hand of Providence in the assignment, at the Spring Conference, of Rev. C. A. Littlefield to Watertown.

Springfield District.

Amherst.—A new parsonage, the cost of which is to be about \$3,000, is in process of building. Rev. A. L. Squier, pastor.

Holyoke, First Church.—At the September communion service 1 was baptized, 2 received on probation, and 6 received from probation into full membership. This church has met with a loss in the removal of Ezra T. Bates, secretary of the Y. M. C. A. Mr. Bates came to Holyoke from Lynn eight years ago, and at once identified himself with the Methodist Church in which he has since been an earnest and faithful worker. His devotion to the Y. M. C. A. has been untiring. As the result of his labors, the Association now has one of the finest buildings in New England, the cost of which—building and lot—is \$120,000. There is a debt of only \$60,000, the interest of which is fully provided for by store rentals. Mr. Bates has been appointed general secretary of the Y. M. C. A. of the State of Connecticut. Rev. W. E. Knox is the energetic pastor of our Holyoke church.

Brookfield.—The annual convention of Epworth League Group No. 6 was held here Sept. 9, and was an occasion of interest and profit. Mr. E. Eldridge, of Brookfield, spoke words of welcome, which were responded to by Rev. H. B. King, of Warren. The morning papers were: "How can this Convention be Made the Most Profitable to Every Delegate Present, and to Every Chapter Represented?" Mrs. M. J. Burt, Warren; "Why Am I a Leaguer?" S. Ella King, Warren; and "The Epworth League in Country Churches," by Rev. W. H. Dockham, of West Warren. In the afternoon Rev. W. H. Marble spoke of the "Mercy and Help Department," following him papers were given as follows: "Duty of Epworth Leaguers to the General Services of the Church," Rev. F. J. Hale, Bondsville; "The League and the Liquor Traffic," Ralph Sullivan, Ware; "Work of the League in Revivals," Rev. N. M. Caton, Brookfield; "Work of League after Revivals," Rev. A. M. Osgood, Ware. In the evening Rev. Charles Tilton, of Springfield, gave an inspiring address on "Amusements." The following officers were elected: President, Rev. F. J. Hale, Bondsville; vice-president, Ralph Sullivan, Ware; secretary and treasurer, Rev. W. F. Ross, North Brookfield. Two bountiful collations were served by the hospitable Brookfield church.

Laurel Park Camp-meeting.—This meeting opened Tuesday morning, Aug. 21, a small number being present. The weather throughout was delightful, and the sermons good, some very strong. There seemed to be no wish for display, but an unusual desire to present the Gospel in its simplicity. It may be said of this meeting, as of that at Sterling, "A good, quiet, not powerful session, not many sinners present and souls reported saved." Our presiding elder, Dr. Thordike, was his usual genial self, a power in exhortation and a worker at the altar, as elsewhere. The League meetings were spiritual and helpful under the leadership of Revs. Osgood, Stewart, Squier, Stubbs and Kingale. The children's meetings were led by Mrs. H. W. Durgin, Mrs. L. H. Dorchester and Mrs. Smith. The address at the meeting held by the W. F. M. S. was given by Mrs. Gracey, wife of Dr. S. L. Gracey, ex-consul to China. Mrs. Hegeman, a teacher in Peck Home, connected with New Orleans University, spoke for the W. H. M. S. The preachers at the different services were: Revs. James Sutherland, F. J. Hale, J. S. Meracle, C. F. Rice, Henry Tuckley, F. N. Upham, Charles Parkhurst, D. D., Charles Walters, A. L. Squier, W. T. Perrin, T. J. Everett, R. E. Smith, E. P. Herrick, Wm. Ferguson, J. S. Yerks, L. H. Dorchester, Charles Tilton, W. F. Stewart. W. G. R.

ROCKY MOUNTAIN METHODISM.

Rev. C. Bradford.

IT is the same Methodism, of course, that you have at the "Hub," and that is found in other parts of the world, but it has some peculiar difficulties to combat. We have some mountains of difficulty as mighty and as "rocky" after their kind, as the literal mountains themselves. Geographically and topographically situated as we are, some of us more than two miles above sea level, we ought to be considered that much nearer heaven; but the reverse seems rather to be true.

As the mountains are high above the sea level, so great are some of our mountain evils above those on the sea-coast. Nearly every human evil that exists anywhere is aggravated and intensified in these high places of the earth. We have, for instance, the well-nigh omnipresent saloon evil, bad enough in Boston and everywhere else, many times magnified in these extreme altitudes. According to Josiah Strong, we have in the eleven mountain States and Territories an average of one saloon for every 43 voters, Colorado itself, from which I write, having a saloon for every 37 voters, while east of the Mississippi you have only one saloon for every 107.7 voters.

These figures, of course, were made out before we had an addition to our voting population from the ranks of womanhood, and hence the average would now be affected accordingly. We expect the average to be brought down not only by an increase of voters in our population,

but by an actual decrease in the number of saloons which, thank God, has already begun to be realized. As many as eight or nine towns and cities went "dry" in the municipal elections last spring, and everybody concedes this change to the woman vote. The liquor traffic has already become alarmed at the outlook for "the trade." A traveling salesman for one of the prominent Kentucky liquor houses was recently in Denver, and is reported by one of the Denver dailies as follows: "Wholesale whiskey men are looking forward with anxiety upon the future of the whiskey business in Colorado. This injection of the woman vote is destined to do great damage to the trade. Why, the saloons of Longmont have already been closed, and even the druggists are afraid to keep whiskey for sale, for fear it will injure their trade." These women we regard as God's recruits, called out from our homes into the affairs of government to help save those homes. They are making a splendid beginning.

Among other adverse conditions that we have to combat out here are infidelity and worldliness of the rankest type. Most of the many people outside of our churches are either pronounced infidels or backslidden Christians. Too many, indeed, of those in our churches are either backslidden or were never converted. So many have come West to get rich and left their religion behind. Many others are willing to be religious in form if no demands are made on them to array themselves against any evil that has a money element in it. This condition of things makes backbone a rather scarce article, comparatively speaking. A W. C. T. U. lady recently said in a lecture that she sometimes, when crossing the plains, instinctively tried to see if she could not discover some shattered vertebra that had been lost by some of our people when they were on their way to settle in the West.

In addition to the hard conditions already mentioned, there seems to be a kind of apathy in the very air. The opposite would be supposed after what has been said by the atmosphere being such a natural stimulant as to aggravate the effects of intoxicants on the nervous system. But however it may be with the physical organism, the spiritual nerves seem to be paralyzed rather than stimulated. While our preachers sometimes have to complain of a lack of responsiveness on the part of their hearers, we are told that traveling theatrical troupes are discouraged often by the coldness of their audiences in these high places.

Utah, as everybody knows, has in addition to these adverse conditions that are common to the entire Rocky Mountain region, another more adverse than all the others put together. The Mormon octopus, with its loathsome, lustful record, has been harder to cope with than the heathenism of "darkest Africa." But even this monstrosity of the Rocky Mountains is being gradually pulverized by the pure Christianity represented by our Methodism. Evidence of this may be seen from an extract or two from some of the reports of the last annual meeting of our Utah Mission. First from the report of the committee on Missions: "We are devoutly thankful that in our Territory the conversions are more numerous than ever before. We find that many persons who had embraced the Mormon system are becoming dissatisfied and are reading their Bibles. Some are attending our services, and many more are anxiously inquiring about Methodist faith and doctrine privately, so that the doors for Gospel work are being opened widely and opportunities are multiplying. We need more missionaries and more money to sustain them in this difficult field." Similarly from the committee on Bible Cause: "There never was a time in Utah when the true Word of God was more sought, and never a time when more Bibles were being distributed. Many other influences are good, but, after all other things, the Bible is the salvation of Utah." An extract from another report touches incidentally upon another beneficent agency in the redemption of Utah that is not organically of Methodism, yet made possible largely by the pioneer work of Methodists. The report says: "In view of the fact that the pub-

lic schools in our larger cities have developed in a most gratifying manner, we deem it advisable to discontinue the mission schools in these places." These public schools are now and will continue to be the able allies of Methodism and every other branch of pure Christianity. It is getting unpopular among the Mormon young people not to attend the public schools, and this means the brushing away of Mormon superstitions from the minds of the new generation in Utah. There are already many "dissenters," and the number of them is increasing constantly. All Utah is interested just now in the work of constitution-making, and our Methodism will join hands with all temperance people to put prohibition of the liquor traffic in the foundations of the new State.

The conditions in Wyoming are also somewhat peculiar. This young State, though it has a vast territory, still has a small population, and that not all of the choicest quality. Though there are proportionally fewer Mormons than in Utah, there is another class of people scarcely more susceptible to Gospel work. Methodism in Wyoming, though itself seemingly very weak, leads all the Protestant denominations. The past year, ending in June, is reported by Superintendent N. A. Chamberlain to have been the most prosperous in the history of the mission. Methodism is on the ground, gradually getting ready for the future population which Wyoming is sure to have. Wyoming wheat took the premium at the World's Fair, and this is but a mere suggestion of the mighty resources and possibilities of this young State.

I have attempted to write of Methodism in only those portions of the Rocky Mountain region over which I have personally traveled, and in some of which I have labored, but I think I have given a fair sample of the work and conditions prevalent throughout the entire region. Though the conditions are adverse, we are persuaded that our Methodism will yet master them, for our church has in these regions a force of workers as devoted and heroic as she ever had in any time or place. One of our Wyoming workers who built three Methodist churches last year was asked in my hearing if he liked the work up there. He replied that it was not the most pleasant work on earth, but it was work that somebody must do, hence he was doing his best.

Dr. T. C. Iliff's characterization of the Utah workers as "a noble band of God's elect and select heroes and heroines," will apply to the workers as a class, whatever individual exceptions there may be, in all Rocky Mountain Methodism. They realize that they can afford to "labor and to wait," since they are carving empires.

Mr. Moody's counsel to those who are criticizing the churches is so much needed that we are glad to give it currency. He says: "If you don't like them, go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people, for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a light weight right away."

We heartily sympathize with ex-Governor Will Cumbach, of Indiana, in his earnest and emphatic declaration concerning the fact that the Annual Conferences have again denied the right of the laymen to have equal representation in the General Conference. This is what he says: "For one, I am opposed to sending any more laymen to the General Conference until this injustice is righted. It is so thoroughly out of line with the spirit of our free institutions, and with the broad and patriotic spirit of the Methodist Church, for 15,000 preachers to have two-thirds of the delegates, and 2,000,000 laymen to have one-third, that its continuance cannot be defended. I am glad to know that steps are being taken for a general convention of laymen, which will be held later on; and I hope and believe their emphatic protest will right the wrong, and put the church in the hands and under the control of the members who supported and have made it the great power that it is."

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Saturate a piece of cotton with Pain-Killer and place it in the ear. The pain will quickly cease. To cure toothache, place the cotton in the hollow of the tooth, and bathe the face with

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Church Register.

HERALD CALENDAR.

Union meeting of Min. Associations of Dover and Portland Districts, at Berwick, Me., Sept. 24-26
Annual meeting of the W. H. M. Society of the N. E. Southern Conference at New Bedford, Sept. 25, 26
Annual Convention Providence District Epworth League, at Embury Ch., Central Falls, R. I., Wednesday, Sept. 26
W. H. M. S. annual meeting, at Lynn Common Church, Oct. 2, 4
First General Conf. District Epworth League Annual Convention, Manchester, N. H., Oct. 4, 5
W. F. M. S. meeting, at Trinity Ch. Worcester, Oct. 9-11
New Bedford Dia. Min. Assn., at E. Bridge-water, Oct. 15, 16
Local Preachers' Association of the Maine Conference, at North Buxton, Oct. 15-18
St. Albans Dia. Pfrs. Meeting, at Fairfax, Nov. 5, 6

POST-OFFICE ADDRESS.

Dr. William Coburn (evangelist), 213 Broadway, Everett, Mass.

Money Letters from Sept. 3 to 17.

J. C. Ayer & Co. C. S. Butters, E. A. Blood, Mrs. E. E. Bond, H. F. Bailey, W. F. Berry, E. E. Bayliss, Hugh Campbell, E. F. Clark, Mrs. G. Clarridge, Mrs. S. G. Cassidy, M. B. Dearborn, Mrs. F. B. Durfee, Mary Draper, L. H. Elliot, T. C. Evans, Mrs. C. A. Everts, John Ellis, C. W. Farrell, Mrs. H. W. Farrell, S. S. Gross, A. E. Higgins, C. I. Hood & Co., Mrs. J. F. Hilliker, F. A. Lowell, C. O. Murphy, J. A. Merrill, H. W. Milliken, F. Nichols, H. L. Nichols, Rosa E. Nichols, Portland Transcript, G. W. Rider, L. F. Row, Mrs. G. W. Reynolds, J. M. Stults, F. G. Schneek, David Slade, H. S. Stackpole, Jos. Simpson, S. B. Strong, Mrs. M. G. Spaulding, N. Tainter, John Tilling, Chas. Tilton, E. W. Virgin, E. B. Wood, Robt. Wilson.

BOSTON NORTH DISTRICT EPWORTH LEAGUE.—Group Conventions are being held all over the District during the month of September. Newton and Grace Church, Cambridge, were the favored places on Wednesday and Thursday of last week. Conventions will be held at Lowell Highlands, the 19th, Leominster, the 26th, Hudson, the 26th, and Trinity, Charlestown, the 27th. Thus far the results have been helpful and encouraging.

W. F. M. S.—Notice concerning boxes for mission fields. Nothing more can be received this year for Mexico. All goods for India must be at Room 39 on or before Sept. 25. Goods for Poochow must be sent to the same place on or before Nov. 26. Remember the cost of freight to both India and China is sixty cents per cubic foot, besides insurance rates. Please note carefully these dates for the various countries.

Per order committee, MELINDA A. NICHOLS, 18 Bromfield St.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION.—The autumn session will be held at New Harbor, Oct. 8-10. Program next week.

THE BOSTON ITINERANTS' CLUB will meet at the Hotel Bellevue next Tuesday morning (26th) at ten o'clock. Dinner at one.

PROGRAM.

10-11 a. m., The War in Korea, Rev. Geo. A. Crawford, D. D.; 11-12, The Preacher and his Age, Rev. W. I. Haven; 12-1, The Future of the Itinerants' Club, Rev. Joel M. Leonard, Ph. D.

JOHN E. CUSHING, Sec'y.

GRAND RALLY OF CHRISTIAN WORKERS, at Tremont St. M. E. Church, Sunday, Sept. 23, commencing at 2 p. m. with an old-time love-feast. At 10.30 a. m. preaching by the pastor, Rev. Dr. W. W. Ramsey. The Sunday-school will hold its session at 12 m. with special music, and an address by Mrs. J. F. Hasel. At 2 p. m. all the forces of the church and Sunday-school will be addressed by the pastor of Tremont Temple Baptist Church, Rev. Geo. C. Lorimer, D. D. At 6 p. m. the Epworth League will hold a service conducted by the evangelist worker, Rev. J. F. Hasel. The day will close with a service at 7.30 p. m. in the interest of the women's societies of the church, at which addresses will be made by representative workers, among whom is Dr. Martha A. Sheldon, soon to return to India.

N. H. CONFERENCE PASTORS.—Please take immediately your Church Extension collections, and send to the treasurer all moneys before Oct. 1, that we may receive the benefit in our Conference work this year. Geo. W. Norris.

BUCKSPORT DISTRICT WESTERN MINISTERIAL ASSOCIATION AND EPWORTH LEAGUE CONVENTION will be held at Penobscot Bay, Me., Oct. 8-10, beginning Monday at 2 p. m. The last day will be given wholly to the Epworth League. A very interesting program is being arranged.

A. J. LOCKHART, } Com.
J. C. CHASE, }
E. A. CARTER, }

QUARTERLY MEETINGS.

ROCKLAND DISTRICT—SECOND QUARTER.

SEPT.

1. Thomaston, 21. N. & E. Vassalboro', Hills.
2. Waldoboro' & Winslow's, 22. Vassalboro', s. m. & Cross
Mills.
3. Randolph & Chelsea, 23. Unity, s. m.; Troy, p. m.
Lowell.
4. Cushing, s. m.; South, 24. Spruce Head & South
Waldoboro', p. m. and eve. Thomaston, Powles-
land.
5. China, s. m.; Benton, p. m.; Clinton, eve.

OCT.

1. Sheepscot, s. m.; Winslow, 14. Damariscotta & Mills,
set, p. m. and eve. Rosam.
2. Dresden Mills, s. m.; So. 14. Searsport, Richardson.
Dresden, p. m.; Brooks, 15. Searsport, Bridgman.
3. Pittston, s. m.; White, 16. Knox, all day.
field, p. m.; Preble, 17. Montville & Palermo,
Pentecost.
4. So. Waldoboro' & Orr's, 18. Belfast, Chadwick.
Cor., Lowell, 19. Union, Hancom.
5. Round Pond, s. m.; 20. Bristol, p. m.; Chadwick, 21. Rockland, Plumer.
6. Pemaquid, s. m.; New, 22. Rockport, Bradlee.
Harbor, p. m.; Byrnes, 23. Westport, all day.
7. Min. As., New Harbor, 24. Arrowick, Price.
8. West Bristol, eve. 25. East Boothbay, s. m. and
9. Oyster Neck, p. m. and eve. 26. Bristol, p. m. & Haley.
10. Dutch Neck, eve. 27. Boothbay Harbor, s. m.;
11. Camden, s. m. and eve; and Southport, p. m.
12. Lincolnville, p. m. Wardwell.
13. Woolwich, Banghart.

REMARKS: This is a short quarter; hence the number of substitutes. The District Stewards voted as follows: Four quarterly meetings on each charge by Presiding Elder or substitute. Second and third quarterly conferences to be combined. See date by postal. Claim of Presiding Elder the same as last year, to be apportioned uniformly on basis of pastor's claim and membership. W. W. OSGER.

Marriages.

TWIBLE—GARVIN.—In Enfield, Mass., Sept. 14, by Rev. W. Ferguson, Stewart Twible, Jr., and Margaret Garvin all of E.

WYCHOFF—KEYT.—In Chester, O., Sept. 11, by Rev. James H. Hollingshead, D. D., Rev. Rufus Jackson Wychoff, of Chelsea, Mass., and Lucille May Keyt, of Chardon, O.

Deaths.

GULLETTE.—Died, Aug. 27, after a lingering illness, Katherine, wife of Rev. C. W. Gullette, D. D., pastor of the First M. E. Church in Hamilton, O.

WANTED.—A small communion service for a Methodist church that has none. Any church owning a service that has been laid aside, which they would be willing to give to a needy sister church, will please communicate with Mrs. R. S. DOUGLASS, Plymouth, Mass.

NOTICE.—There will be a District Meeting of the Woman's Home Missionary Society at the M. E. Church, Augusta, Oct. 2. It is earnestly desired that there be a full representation of auxiliaries and attendance of those interested in Home Missions. Fares reduced to one and one-third rates for round trip. C. A. THAYER, Dist. Sec.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SCOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

THE NORWICH DISTRICT MINISTERIAL ASSOCIATION will meet at Stafford Springs, Conn., Oct. 15 and 16, 1894.

PROGRAM.

Sermons: Monday evening, F. L. Streeter; Tuesday evening, W. J. Yates. Essays: Relation of the Pulpit to Social Reform, Geo. H. Hastings; Present Conditions of Old Testament Criticism, Eben Turrell; The Preacher in Charge as an Executive Officer, J. S. Bridgford; Epworth League Matters, O. W. Scott; Browne's Philosophical Position; What is it? Is it Tenable? W. S. Foster; Our Benevolent Collections: Relative Importance, How to Raise Them, Geo. H. Bates. J. S. BRIDGFORD, Sec'y.

NOTICE.—Every organization in New England, auxiliary to the Woman's Foreign Missionary Society, is entitled to one delegate to the annual meeting which is to be held in Trinity Church, Worcester, Mass., Oct. 10 and 11.

These delegates will be entertained free if they make application before Oct. 5 to Mrs. John Legg, 38 Oread St., Worcester, Mass.

Please apply as soon as possible. SARAH C. LEGG, Dist. Sec'y.

BOSTON EAST DISTRICT.—There will be a Sunday-school Convention at the Malden Centre M. E. Church on Thursday, Sept. 27, under the direction of the New England Conference Sunday School Society.

PROGRAM.

At 2 p. m., devotional service, led by Rev. L. W. Adams; Condition of Schools on the District, Rev. J. O. Knowles, D. D.; The Pastor and the Sunday-school, Rev. J. F. Allen; Sunday-school Organization, Judge L. E. Hitchcock; song, Miss Mabel Vella; How to Prepare the Sunday-school Lesson, Rev. C. E. Davis; How to Teach the Lesson, Miss Letta Winslow; Question Box, Rev. G. H. Clarke; Primary and Kindergarten Work, illustrated with class, Miss Bertha F. Vella. Intermission and supper. Evening.—At 7.30, devotional service, led by Rev. H. L. Wriston; Home Department, Rev. G. H. Clarke; Encouragements for Teachers, Miss Bertha F. Vella; The Sunday-school and the Church—Mutual Helpers, Judge L. E. Hitchcock.

Geo. H. Clarke, } Com.
W. F. LAWFORD, }
J. W. WARD, }

BANGOR DISTRICT MINISTERIAL ASSOCIATION will meet in Guilford, Me., Oct. 15-17.

Monday evening preaching by D. B. Dow. Tuesday. Morning session: Prayer-meeting led by U. G. Lyons; reports from presiding elder and pastors; What Place Should the Pastor Give to Evangelists in Revival Work? McElhinney, Lyons, Dunnack; The Claims of the Church upon her Members Above Other Organizations, Lermond, Jehonnet, G. R. Moody. Afternoon session: Prayer-meeting led by C. H. Jehonnet; The Bangor District: (1) The field, (2) its demands, (3) suggestions as to how these demands may be met, B. C. Wentworth; How Prominent Should the Doctrine of Holiness be Made in Revival Work? Payson, Hamilton, Higgins; Work among the Swedes: (1) its present condition, (2) its future prospects, Swante Moody; Review of Townsend's "The Bible and the Nineteenth Century," W. L. Brown; Outline Study of the Epistle to the Romans, D. B. Dow. Evening: Revival service led by B. C. Wentworth.

Wednesday, Devotional service led by G. H. Hamilton; Review of Stackpole's "Evidence of Salvation," J. M. Frost; Review of Sterne's "Evidence of Christian Experience," H. E. Foss; Review of Strong's "Doctrine of a Future Life," W. F. Holmes. 1.30 p. m., prayer-meeting; sermon by W. L. Brown; Mission Fields in Eastern Maine, J. W. Day. Evening service under direction of the pastor.

Any brother is at liberty to choose his own topic if he desires to do so. Let us make an effort to attend the meeting, and to remain until the close. Give the pastor due notice, so as to aid him in his work of entertainment.

J. W. DAY, } Com.
D. B. DOW, }
J. D. PAYSON, }

What chimney to use for your burner or lamp? The "Index to Chimneys" tells.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

No burner or lamp burns well with wrong-shape chimneys.

Pearl glass, pearl top, tough glass.

W. F. M. S.—The annual meeting of the Portland District will be held at Woodfords (30 minutes by electric from Preble St., Portland), Thursday, Sept. 27. 10 a. m., devotional service; reports; consideration of children's work, Mrs. F. B. Clark, Mrs. Ellen Turner; paper by Mrs. Wm. Wood, of Kittery. 12 m. basket-lunch; tea and coffee provided. 1.30 p. m., devotional service; organization of District; paper by Mrs. S. M. Kimball, of Woodfords; address by Dr. Martha Sheldon, recently from India.

A most cordial invitation is given to all who are, or would be, interested to come with us to this annual feast. Per order of Dist. Sec'y.

SPRINGFIELD DISTRICT.—There will be a Sunday-school Convention at the Methodist church in Northampton on Friday, Sept. 28, under the direction of the New England Conference Sunday School Society.

PROGRAM.

At 10.30 a. m., devotional service, led by Rev. Jonathan Neal, D. D.; Present Needs of the Sunday-school, Rev. J. A. Day; Three Great Factors in Sunday-school Work, Rev. Elias Dodge; Condition of Schools on Springfield District, Rev. E. B. Thorndike, D. D. Afternoon.—At 2, devotional service, led by Rev. B. F. Kingsley; Sunday-school Organization, Judge L. E. Hitchcock; Sunday-school Round-table, Rev. George H. Clarke; Spiritual Work in the Sunday-school, Rev. A. M. Osgood; Primary and Kindergarten Work (illustrated), Wm. M. Hawley. Intermission and supper. Evening.—Song-service, 7.45, led by Rev. W. E. Knox; Essentials to Successful Teaching, Rev. Geo. H. Clarke; The Faculty of Seeing and Hearing for Others, Rev. A. D. Vail, D. D.

Let there be a general rally from all our Sunday-schools. Bring note-book and pencil.

E. P. HERRICK, } Com.
L. H. DORCHESTER, }
O. S. SHERMAN, }

JOINT SESSION OF THE MINISTERIAL ASSOCIATION of Dover District, N. H. Conference, and Portland District, Maine Conference, at Berwick, Me., Sept. 24-26.

PROGRAM.

Monday evening, at 7.30, praise service, led by A. A. Lewis; preaching, C. W. Dockrill.

Tuesday, 9 a. m., devotional service, S. E. Quimby. Organization and business. Essays, etc.: Duty of the Church to its Poor and Sick, O. R. Palmer; The Church and the Young, O. S. Danforth; Tests of Ministerial Success, G. D. Lindsay; Bible Study: The Historic and Millennial Coming of Christ, C. Munger. Afternoon.—Devotional service, A. W. Fottle. Future Retribution, T. Whiteside; Immortality, J. Collins; Review of "The Ascent of Man," J. D. Polson; Regeneration—Godward and Manward, H. E. Frohock. Evening, 7.30, praise service, A. L. Smith preaching by C. F. Rogers.

Wednesday a. m., devotional service, G. F. Millward. Bible Study: The Second Advent—Distinguishing Facts, C. Munger; Regeneration, Sanctification and Entire Sanctification, C. J. Fowler; The Church and the Wage-Earner, O. S. Gule; The Wage-Earner and the Church, W. S. Jones; The Church and the Social Problem, G. H. Spencer. Afternoon.—Devotional service, D. J. Smith. Clerical Hygiene and Exercise, H. Hewitt; Preparation for the Revival, I. G. Ross; Conduct of the Revival, J. Wright; Work Supplemental to the Revival, G. L. Collyer. Evening.—At 7.30, praise service, J. A. Bowler; preaching, W. H. Hutchins.

N. B. Special rates may be obtained of the railroad by asking the ticket agents.

Another Woman's College.

Franc Baker.

TO our pioneer missionary, Miss Thoburn, belongs the honor of founding the first Christian Woman's College in all Asia. While patiently waiting through eight long years for money with which to build, she now has to endure seeing a project inaugurated for another Woman's College in Lucknow, and twice as much money already contributed as she has received. The movers in the matter of course are not Christian, but are rich Hindus, who see that in educational lines the Christian women are getting all the prizes and places, and they are stirring up their own people. They have held a public meeting and have come forward with money without stint, which they put into government hands, and this will be a government college, with the best advantages money can bring out from England. All right so far; but these same advantages will win some of the girls we want to educate, and will win them away from Christ and His service. Miss Thoburn asks: "Does any one there [in

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America) care enough for this to give us money to enable us to hold our own against the odds they will bring to their enterprise? Tell them about it. One Rent has given a house and \$25,000; another has given 15,000; men have given, and the subscriptions have only just begun, but already they have twice as much as we have received after eight years of effort! I read in every paper about rich gifts to institutions there, and I am hoping and praying that we will be remembered. Do not let people forget us, for our college must not be less worthy than this our Philistine foe."

The very thought of a woman's college in the land of the renaiss ought to awaken enthusiasm. Give! Give quickly! Give prayerfully! Give through the Branch treasurer!

Morenci, Mich.

Character, like the cathedrals of Europe, is expensive and slow to build. There is no improved method, no short way, to its attainment. The old path of self-denial and obedience to the behests of conscience, is the true one. The true man is true to God and his fellowmen. Expensive as it is, true manhood is worth all it costs. The late Senator Gibson of Louisiana, in making his will, expressed his chief concern for his three young sons in the concluding sentence: "I hope my sons may defer to and confide in my executors and trustees, and, above all, that they may realize early in life that the only one thing more difficult to build up than an independent fortune, and more easily lost, is character, and that the only safeguard of character is the Ten Commandments and Christ's 'Sermon on the Mount.'"

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In the Dinner Set Department (3d floor) will be seen the best productions of the Waterloo potteries, Doultons, Wedgewoods, Mintons, the Royal Worcester, Haviland, and the domestic brands.

The old blue Chinas, Dresden Meissen Onion, the genuine Canton China, the English Blue Willow, and the Brown Westhead blue landscape Syllan, in sets or parts of sets, as required. More than 300 kinds of Dinner Sets to choose from, costing from \$5 up to \$600 per set.

Old Blue Canton Hall Seats, and an extensive exhibit of China Umbrella and Cane Holders.

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ANOTHER WORD

would be superfluous,

but a critical examination and a share of your business is respectfully solicited. Sent by mail on receipt of 10 cents.

T. C. EVANS, 45 Milk St., Boston.

Our Book Table.

Social Evolution. By Benjamin Kidd. New Edition, with a new Preface. Macmillan & Co.: New York. Price, \$1.75.

Kidd's "Social Evolution" is one of the master books of the period. In discussing a great subject of growing interest and importance, he has attracted the attention of the public, as evidenced in the issue of the sixth edition. A large and intricate subject, only partially understood by even the better class of readers, has been treated with intelligence and independence. Though, in preparing a treatise on the social organism, he has followed the law of evolution as laid down by Darwin, he is not blindly pre-committed to all his details. He makes a study of a large group of facts, which enables him to judge for himself and to reach practical conclusions satisfactory to his own mind. In this way, while the author has not failed to profit by the labors of those who had gone before, his book presents, to a large extent, the fruits of original investigation and study. The field has been surveyed with his own eyes, and in this way the conclusions reached have, in an emphatic sense, the sanction of his own judgment.

In its general features the book leaves nothing to be desired. It covers the field and includes whatever properly belongs to its theme. The matter is distributed in admirable order, showing that it has been well thought out, and is presented in a style at once elevated, clear and forcible. The movement is steady and continuous from the first paragraph to the last. It is altogether a solid book, sure to attract earnest and careful thinkers for many a day to come. Above all, it deals with the problem which lies just at our door, and must engage the attention of the Anglican peoples in the decades immediately ahead of us in the opening of a new century destined to prove the greatest in all human history. We are in the transition from the old order to this new one. As to the preparation needed for entrance upon it, the heterodox and orthodox schools differ. The former, led by Karl Marx, appeals to socialism as affording the only means adequate to meet the new and advancing condition; while the latter, under the guidance of such men as Kidd, find a more scientific as well as safe method in refining the significance of the individual in the social economy. The condition ahead of us is to be the result of an evolution from the present rather than the destruction of the present framework of society.

The field of the author's investigations is the western civilization—a type of social and political life produced by Christianity. The transformation has begun eighteen centuries ago in the creation of a new people through the teachings of Jesus Christ and the agency of the Holy Spirit. The new life found in the church led to the study of science and thereby to the enlargement of the field of natural as well as spiritual knowledge. The advancement of science has led to the most remarkable revolution in the economic world known to history. Man was never before so completely master of the material world; the powers of steam and electricity have been brought within his control and rendered serviceable in supplying his material needs. The world has been brought together; the sea, instead of being a dividing line, has become a gateway of approach. The machine has been made to do a large part of the work of man. Going back of these material facts, he finds that human society is in constant movement, the new conditions being evolved by struggle from the older. The new impulse is not one of mere reason; the altruistic sentiments, the spiritual life of the western nations, must be brought in to account for it. Man is constantly doing things for which he has no valid reason, but an irresistible impulse. Here comes in the office of religion to furnish a social law of right not contained in reason. In accordance with this is his definition of religion as "a form of belief, providing an ultra-rational sanction for that large class of conduct in the individual where his interests and the interests of the social organization are antagonistic and by which the former are rendered subordinate to the latter in the general interests of the evolution which the world is undergoing."

Of course he assumes in this position the permanence of the religious instincts, and in this travels away from Mr. Spencer and the materialistic school. He says distinctly: "In the religious beliefs of mankind we have not simply a class of phenomena peculiar to the childhood of the race; we have therein the characteristic feature of our social evolution." Here he claims that "science has as yet obtained no real grasp of the laws underlying the development which is proceeding in society. These religious phenomena are certainly among the most persistent and characteristic features in the development which we find man undergoing in society." Though the Christian reader may not accept as complete his definition of religion, it certainly has the advantage of showing the intimate connection between religion and social life.

The author is certainly open to criticism in claiming that progress is ultra-rational. In making this claim he must, of course, accept a narrow definition of reason. Reason has a larger sense also, and must be accounted, with religion, among the primary and commanding forces which enter into all the movements of human society onward toward the perfect ideal.

The Third Period of the Apocalypse. By J. C. Oliver. Hunt & Eaton: New York. Price, \$1.50.

The author touches a dubious subject in the Book of Revelation; he enters a dark and dense forest where many a traveler has become bewildered or irretrievably lost. Without a reliable guide no one should undertake the journey. The symbols of that book are so real that the reader easily mistakes them as solid facts on which he can securely stand or move forward to a definite goal. Many a man who has undertaken the journey has found the ground tremble under his feet. The author deals only with the pictures in the third part—the coming of the Lord, heaven, the millennium, the binding of Satan, the judgment, and the like. The time element is considered only in its relation to other events, and not in positive chronological data of human history. "What is the millennium? A mingling of seed-time and harvest, when the sower shall overtake the reaper, when 'thorns shall point a moral and adorn a tale,' shall punctuate past periods of history and live in the story of the cross, but wound no more the bare feet of the farmer's boy, nor render vain the labor of his hands." This definition is admirable in its indefiniteness and much safer than those which descend to historical particulars. That the millennium will immediately succeed the coming of the Son of Man he thinks an inexcusable error, finding no warrant in the Word of God. "To assume that the second coming of the Saviour is introductory to the millennium is to blot out at one stroke all the prophetically historical part of the Apocalypse save that which treats of the millennial period, which is the least part of it." The style of the author is fresh, incisive, suggestive. He discourses of symbols as a painter of his pictures; some of his points may be fanciful, but for the most part they are helpful rather than hurtful fancies.

Thoughts for the Occasion. Patriotic and Secular. H. B. Treat & Co.: New York. Price, \$1.75.

We have here an admirable "repository of historical data and facts, golden thoughts and words of wisdom, helpful in suggesting themes and outlining addresses for the observance of timely occasions indicated in our secular calendar year, such as Arbor Day, Discovery Day, Flag-raising Day, Grant's, Lincoln's and Washington's birthdays, Independence, Decoration, Emancipation, Forefathers' and Labor Days." It is a volume of choice selections from the best things that have been uttered and written for those occasions. In nearly all of them the speaker will find something suggestive and pertinent. He will find themes, lines of thought, suggestive sentences and quotable paragraphs, which will prove of great value to him in the work of preparation. The material is drawn from varied sources, often quite inaccessible to the ordinary student. The selections have been collected and edited with great care and good judgment, and make an attractive volume.

Magazines.

—The *Methodist Review* for September-October contains eight excellent articles. "Dogma and Opinion within Roman Bounds," by Rev. C. C. Starbuck, goes well back into the ages, but the iceberg with which it deals has been projected upon the shores of the modern world. Dr. F. M. Bristol writes learnedly and well on the "Reciprocity of Art and Religion." Dr. W. W. Wilson, of Port Chester, N. Y., endeavors to make clear the "Relation of the Methodist Episcopal Church to the Negro in the South." He thinks our Africans are to be removed to Africa in order to salt that continent and relieve America. As well exhaust the Atlantic with a teaspoon! The Negro is here to stay. Let us play the man, the Christian, and educate and Christianize him. Dr. C. V. Anthony has a most interesting group of reminiscences of Admiral Farragut. It gives us a view of Farragut the man, the citizen, the officer. President Warren is out again on "Our Men and Women" in the General Conference, in a sort of prolegomena to a wider discussion and an irenic conclusion. He shows what has been done in the direction of woman's rights, as preparatory to what must inevitably be done to close the whole issue. We shall wait with interest for the Doctor's conclusion. Prof. W. W. Davies shows "Lessing's Unfairness in 'Nathan the Wise.'" Prof. H. M. Baird gives some account of "The Refugee Churches in England." Rev. S. G. Ayres contributes a study of the French Reformation in an article on "Jean Laillier, the Fickle Reformer." The editorial departments are full and fresh in treatment. The editor believes in a variety of topics to meet the tastes of his various readers. (Hunt & Eaton: New York.)

—The *Century* for September has, for a frontispiece, "Revery," painted by Cecilia Beaux and engraved by Henry Wolf. J. M. Rice contributes a valuable article on "School Excursions in Germany." Jacob A. Riis shows the importance of proper "Play Grounds for City Schools." J. B. Bishop discusses the methods of the lobby in an article entitled, "The Price of Peace." Thomas Gaskell Allen, Jr., and William Lewis Sachtleben describe the Gobi desert in "Across Asia on a Bicycle." M. O. W. Oliphant has a delightful article on "Addison, the Humorist." F. W. Stokes describes "Color in the Far North." George E. Woodberry gives selections from the correspondence of Poe, including letters from Poe, Irving, Willis and Dickens. Timothy Cole contributes the "Old Dutch Masters." C. H. Adams gives an ac-

count of "A Jaunt into Corsica," with traces of the Bonapartes. Aubrey de Vere furnishes "Recollections" of his childhood. F. Marion Crawford adds a fresh chapter to "Love in Idleness"—another touch at Bar Harbor. (The Century Company: New York.)

—The *Arena* for September has for a frontispiece a striking picture of Walt Whitman, followed by an article on "The Religion of Walt Whitman's Poems," by Rev. M. J. Savage. Hon. Walter Clark favors "The Election of Senators and the President by Popular Vote." Charles S. Smart criticizes the high school supported by the public funds for the few. Albert Leffingwell, M. D., endeavors to find "An Ethical Basis for Humanity to Animals." B. O. Flower shows the significance of "Early Environment in Home Life." Prof. Frank Parsons sends a brief "Message to Uncle Sam" about Chicago, its Fair and strike. W. B. Harte makes a long review of the strikes in the West. Julius Erickson has a remarkable "Astrological Forecast of the Administration of President Cleveland," foretelling what has come to pass and worse for the future. G. L. McKean gives "The True Basis of Money." Dr. Garvin shows "How to Effect Municipal Reform." This is a fine list of articles, nearly all timely and ably written. The *Arena* always treats the topics at the time uppermost in the public mind. (The Arena Publishing Co.: Boston.)

—The *Review of Reviews* for September is full on the Wilson Tariff and the Korean war. The Wilson Bill is analyzed, its salient features are described, the main schedules are given, and the objectionable features are pointed out. An illustrated article on "Political Japan and its Leaders" furnishes a full view of the situation in the island empire. "The New Hawaiian Constitution," by Albert Shaw; "New Ideas in Taxation," by Hon. F. W. Holder; and the "Declaration of the German Bi-metallists," translated by E. Benjamin Andrews, are among the other leading articles. (13 Astor Place, New York.)

—*Music* for September contains a varied and rich list of articles. The publishers, taking advantage of his absence in Europe, give, as a frontispiece, an admirable likeness of the editor, W. B. B. Matthews. The number contains articles on music in Norway, in Germany, and in Russia. E. W. Wakefield treats "Music as a Factor in Education." John S. Van Cleave considers "The Value of Mechanical Aids" in the study of music; and H. J. Krum treats musical Americanisms. Music in the university and college is commended, and a list of books is given for beginners and advanced classes in music. (The Music Magazine Pub. Co.: Chicago.)

—The September *Book Buyer* has for a frontispiece a portrait of Paul Sabatier, the author of the "Life of St. Francis of Assisi," accompanying which is a sketch of his life. The *Book Buyer* is an excellent periodical for those who wish to keep posted on literary matters. (Charles Scribner's Sons: New York.)

—The frontispiece portrait in *Book News* for September is of Mrs. Margaret Hungerford—"The Duchess"—who has written over thirty novels. In this number there are likenesses, also, of Anthony Hope Hawkins, Ruth McEnery Stuart, Effie A. Rowlands, and Walter Pater. (D. Appleton & Co.: New York.)

—Our *Little Ones and the Nursery* is filled, as usual, with taking pictures and bright stories and poems, of great interest to the little people. (Russell Publishing Co.: 51 Summer St., Boston.)

—*St. Nicholas* for September abounds in articles adapted to the taste of the young as prepared by a large number of writers. W. T. Hornaday writes of "A Wonderful Monster—the Walrus." Charles F. Lummis writes of the coyote in "Tee-Wah Folk-Lore." "Bravery Half the Battle," "A Little King with a Long Name," and "Through the Alphabet," are other titles. *St. Nicholas* is always attractive in its pictures, its open type, its good story-tellers and their stories, and the humor that runs through it. The child has, in its volumes, unfailing sources of information and delight. (The Century Co.: Union Square, New York.)

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TALKS WITH MOTHERS.—No. 2. FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

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Obituaries.

Robie.—Mrs. H. B. Robie was born in Moretown, Vt., March 9, 1827, and died at Salem Depot, N. H., August 14, 1894.

Mrs. Robie was converted under the ministry of Rev. Calvin Holman, in 1850, and joined the Garden St. M. E. Church, Lawrence, Mass., of which she continued a devoted member to the time of her death.

The writer knew her in her early life, frequently attending the same district school. In after life, for three years he was her pastor, and he has it in his heart to say these things concerning her: Mrs. Robie was a woman, a devoted wife, a true Christian, belonging to the class whose real Christian character shines brightest when and where best known. Her body rests, waiting the resurrection of the just.

L. P. CUSHMAN.

Rogers.—Mrs. Jennie W. Rogers was born in Methuen, Mass., December 28, 1847, and died in Lawrence, Mass., June 3, 1894.

She was converted in 1867, and joined the Methodist Episcopal Church at Salem, N. H., in 1868. In 1880 November 7, she united with First Methodist Episcopal Church, Lawrence, and was one of its best beloved and valuable members until she was called home.

She was married to Mr. John L. Rogers, March 11, 1874, who, with their two daughters, survives her.

Mrs. Rogers before marriage was a teacher in the public schools of Lawrence. To the work of teaching she consecrated her whole being, as later she gave her undivided devotion to the duties of her home. To her pupils she was almost a mother, and to her daughters she was equally an inspiration to study and shield from trouble. Such women have done much for the higher education of their sex in New England. The influence of Mrs. Rogers has not perished with her departure from the scenes of earthly activity.

Sayles.—Lenzie R. Sayles was born in Leicester, Vermont, Aug. 8, 1806, and died at Marlow, N. H., Aug. 13, 1894, aged 88 years.

He was twice married. In his early manhood Polly Barker became his wife. Of their three children one, a daughter, survives him. On Jan. 1, 1873, he married Kesia Whittemore, who survives him.

He has been a member of the M. E. Church for over sixty years. His life throughout has been one of integrity and of loyalty to Christ. His place at the sanctuary was always occupied unless he was providentially hindered, and the communion of saints was his delight.

Consistent in life, the messenger of death found him waiting and watching. With a shout of victory and a song of praise the mature saint went forth to meet his Lord.

The funeral services were conducted, in the absence of the pastor, by Rev. James Cairns, assisted by Dr. A. A. Miner.

Vinton.—Henry Vinton died at his home in Holland, Mass., July 20, 1894. He was born in September, 1823. At the age of twenty-three he was married to Miss Emily A. Woolcott, who survives him. He was the son of Porter Vinton, who originally lived in Stafford, Conn. Two of his brothers are preachers, and serving Christ under the auspices of the M. E. Church. He leaves three sons and two daughters to lament the loss of a father whose exemplary Christian life of over fifty-one years should be to them, as well as to all who knew him, a constant reminder that there is a reality in the salvation of Jesus Christ.

For fifteen years he has been a member of the Mashapaug M. E. Church, which he has served faithfully and well. When the pastor's salary was short, Mr. Vinton was one who always cheerfully responded to make up the deficiency. While many rely on their good works for admittance into heaven, Mr. Vinton relied on that righteousness which is by the faith of the Son of God. In his decease the church loses a shining light and the community an example of Christian living worthy of imitation.

Early last winter he was prostrated by inflammatory rheumatism, but it was hoped, and for a time it seemed very probable, that he would recover; but this spring it was revealed that Bright's disease had begun to make its ravages upon his system. He grew weaker and weaker until he triumphantly passed over the river to his rest in the immediate presence of his Saviour.

A kind husband, an affectionate father, a tried and faithful brother, he has entered into the untiring reality of the unseen eternity. Like him may it be said of us, "He end was peace." "He overcame by the blood of the Lamb and the word of his testimony."

PASTOR.

Jewell.—Rev. W. T. Jewell was born in Litchfield, Maine, Aug. 23, 1823, and died in Bangor, Maine, May 3, 1894, aged 71 years.

He was a devoted and successful minister of the Gospel. He was a delegate to the General Conference of 1888, a trustee of the East Maine Conference Seminary, and forty-five years a member of the Conference. He had a piercing and analytical mind, was intense in his emotions, clear and orthodox in theological views, preaching a sharp and incisive Gospel; hence conversions and often great revivals followed his preaching. In social life he was a perfect gentleman, kind and affable in manner, sweet and confiding in his friendships, sympathetic and tender in his relations to his fellow-men. He was a man of God. His piety had no uncertain phases. He believed in the baptism of the Holy Ghost, and enjoyed the blessing of perfect love. He was not demoralized in his religious life, but tears of joy often

ran down his cheeks while the fire burned. In short, he was a peacemaker. On the Conference floor, in the committee room, with the board of trustees, everywhere, he strove to make others feel comfortable and happy about him, and he generally succeeded. He was the affection and piety of the loving John, though at times he spoke with the clear-cut emphasis of the impulsive and impassioned Peter. There is no man in our Conference who will be missed more than Mr. Jewell; there is no man to take his place. He thought for himself, he thought for others. In an emergency he stood above and beyond his fellows, and, catching the first gleam of radiant light, pointed the way for others to follow. He was a safe counselor. Human wisdom baptized by heavenly grace was the source from which he drew his supply.

Heaven is richer for his presence; earth mourns his loss. After the battle he rests.

O. H. FERNALD.

Baker.—Chastina L. Haywood, wife of Solon H. Baker, died in East Haverhill, N. H., July 20, 1894.

How shall we condense into a few lines a fair description of the character and life of a woman in whose heart Jesus Christ has dwelt and reigned in principle and spirit for more than thirty years? Who can paint in one picture early morning, high noon, and a glorious sunset, with all the varying shades and interblending of matchless colors? Such a picture would be needed to represent many a child of God, and we believe that Sister Baker's character and life are worthy of such a memorial.

Chastina L. Haywood was born in East Haverhill, N. H., Aug. 6, 1841. She possessed a gentle disposition and confiding spirit—rare elements preparing her for warm and firm friendship. In 1860 she became the wife of Solon H. Baker, and in that relation developed an unselfish faithfulness, making, with her husband, a home given to hospitality and without contention of words, for thirty-four years. In her religious life she was not demonstrative, but earnest, cheerful, and ever ready to present and active in church work. For thirty-five years she sang in the choir, and for years taught in the Sunday-school. Modest and retiring by nature, she conquered her diffidence, and was able to say to her Lord and Master, "Here am I, send me!" The pastor found in her a sympathizer and practical supporter. When the hour for prayer and class-meeting came, she was present to share in the work and the blessing. How gladly her heart and offerings went with the W. F. M. Society and the W. C. T. U.

Sister Baker was fair, and seemed full of physical life and promise of years, but disease stole into the tabernacle, and after a few weeks of intense suffering, the mortal surrendered to death, and the immortal escaped to the mansion prepared. Behold the triumph of Christian faith! Conscious almost to the last, she made arrangements for her funeral services, and left husband, church, friends, and community sadly bereaved.

The funeral services were held in the church on Sabbath morning, conducted by the pastor, Rev. Geo. R. Locke, and Rev. Mellen Howard, a former pastor. The large congregation present testified to the large place she had gained in their respect and affection. Her husband is comforted in his loneliness with the assurance of a blessed reunion through Jesus Christ. Blame us not if we cry, "Oh, for the touch of a vanished hand, and the sound of a voice that is still!"

Rev. Geo. R. Locke, Mellen Howard.

Drake.—Mrs. Emeline D. Drake was born in Hebron, N. H., Jan. 1, 1823, and died in Plymouth, N. H., July 23, 1894.

Her early life was passed in her native town at the home of her father, Uriah Pike. Nov. 4, 1844, she was united in marriage with John A. Drake, of New Hampton, N. H., and both came to West Plymouth to reside. About ten years later Mrs. Drake was converted, and husband and wife united with the Methodist Episcopal Church. This acceptance of Christ as her Saviour produced a marked influence on her life.

Her faith in His goodness remained unshaken to the end. On March 22, 1876, her husband dropped dead in the railroad station in Franklin, N. H., as he was about to take the train for his home. At a late hour that evening, in company with her eldest daughter, Mrs. Drake was sitting up awaiting her husband's return. Instead of the expected husband came the messenger of his death. Christian fortitude was necessary, and her faith failed her not. A few years later a beloved son was brought to the home very sick. In a few days the end came. Though the mother's heart was sorely rent, her hope which had been so severely tested, was all-sufficient.

The last thirteen years of her life Mrs. Drake spent in Plymouth village, enjoying to the full her church privileges. The closing days gave evidence that the hope which had been so helpful and comforting in former years, was not now misplaced. Among her last words to her pastor were these: "I am leaning on the strong Arm."

Five children (two sons and three daughters) mourn a devoted mother. Funeral services were largely attended at her residence. Loving friends furnished a profusion of flowers, forming into most appropriate designs. Her pastor spoke a few words of comfort from the passage last read to her by a daughter (John 14:1-3). Then kind hands bore her remains to the last resting-place in the quiet little cemetery at West Plymouth, in full sight of the old home in which her married life had been so happily passed.

G. N. D.

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A. S. WHEED, Publisher, 126 Bromfield St. Boston.

Review of the Week.

Tuesday, September 11.

- The telegraph operator charged with causing the Hoosac Tunnel disaster held in \$5,000 bonds.
- The Lexow investigation of the New York police department resumed.
- Gov. Cleaves re-elected in Maine by a heavy majority.
- The 28th national encampment of the G. A. R. begins at Pittsburg, Pa.
- The Dutch destroy three towns in the island of Lombok.
- Death, at Berlin, of Brugsch Pasha, the eminent savant and Egyptologist.
- Huntley, Ill., visited by an electric storm which does \$300,000 worth of damage.
- Dalton, Ohio, loses 47 buildings by fire, the work of an incendiary.
- The striking tailors in New York becoming riotous; the contractors coming to terms.
- Forest fires again blaze in Minnesota and Wisconsin.
- Henry Villard charged by Master in Chancery A. L. Cary with unlawfully enriching himself in Northern Pacific Railroad deals; he took a profit of more than \$363,000 in a single transaction.
- New Panama Canal bonds to the value of 30,000,000 francs to be issued Sept. 22.

Wednesday, September 12.

- The Sultan of Turkey contributes 300 Turkish pounds towards the relief of the sufferers by forest fires in this country.
- Over 3,000 deaths from cholera in Russia in one week.
- A treaty of alliance signed between Japan and Korea.
- American missionaries in Asiatic Turkey arrested on charges of sedition; the matter referred to our State department.
- The Germans defeat the natives in a battle at Kilwa, East Africa, killing 100 of the latter.
- Ten thousand members of the G. A. R. parade in Pittsburg.
- Secretary Carlisle decides that no bounty is to be paid on this year's sugar crop.

Thursday, September 13.

- Attorney General Knowlton of Massachusetts applies for an injunction against the American Sugar Refinery Company to have it cease business until it complies with the law of the State.
- Serious fears of a water famine in different parts of New England.
- Memphis, Tenn., swept by a cyclone.
- Louisville selected for the next G. A. R. encampment.
- Sudden death of Dr. Freeman Snow, instructor in International Law in Harvard College; also, of Theodore Nickerson, a wealthy resident of West Newton.

Friday, September 14.

- A cyclone at Charleston, Mo., lifts a train from a track, blowing it twenty feet away; two persons killed and several injured.
- The Cunard steamer "Lucania" reduces the time of passage between New York and Queens-town two hours.
- Col. Thomas G. Lawler, of Rockford, Ill., elected commander-in-chief of the G. A. R.
- Western sheep owners marketing their sheep; free wool the cause.
- Indecisive two-day battle between the Chinese and Japanese.
- The Prohibitionists of this State nominate A. W. Richardson, of Springfield, for governor.
- The Fall River operatives refuse to go to work at the reduced wages.
- Republican majority in Maine now put at 38,424.

Saturday, September 15.

- The coffee crop the largest in the annals of the trade—about 12,500,000 bags.
- The New Bedford spinners vote not to return to work on a 5 per cent. reduction.
- The Japanese try to surprise the Chinese force in Ping-Yang and are repulsed with great slaughter.
- Woman's Relief Corps adopts a resolution strongly advocating the teaching of patriotism in the public schools.
- Mrs. Helen M. Gougar loses her libel suit for \$25,000 damages against Hon. Elijah A. Morse.
- The New York Constitutional Convention passes the amendment which provides for the separation of State and National from municipal elections.
- Reorganization of the Atchison board; nine new directors; Hon. Alden Speare continues on the board.
- The Peary expeditions, both the main and the auxiliary one, return to St. John's, N. F.; Lieut. Peary and two companions remain in Greenland.
- Two Japanese victories in Korea reported.

Monday, September 17.

- The corner-stone of the new Tremont Temple in this city laid with impressive services.
- Congressman Breckinridge, of Kentucky,

defeated in his contest for re-election—a proper rebuke.

- Celebration of independence and opening of Congress in Mexico.
- A great demonstration in Varsin in honor of Prince Bismarck; a delegation from Posen visits him.
- A committee of seventy, composed of influential representative men, organize in New York to fight Tammany.

CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the West and Northwest will be afforded by the Home-Seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on Sept. 11th and 25th, and Oct. 9th, to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within twenty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold.

For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western Railway, Chicago.

Never were the crockery shops so attractive with exhibits as the present season, and the reduced tariff is made effective in this branch of trade; the reduction in cost is from ten to fifteen per cent. Jones, McDuffee & Stratton exhibit an extensive opening this week.

"All run down" from weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Try it.

OUR SUNDAY SCHOOLS.

How Shall We Increase Their Efficiency?

THE New England Conference Sunday-school Society is endeavoring to answer this important question for the schools within the bounds of the New England Conference. They are arranging a series of wide-awake and helpful conventions to consider practical topics, and to discuss methods which Sunday-schools may adopt and thereby become abreast of the times and more successful in carrying forward their part of the work of the church. Two conventions, so located that every school may be well represented at one or both of them, will be held upon each of the presiding elders' districts during the next two or three months. Malden, Northampton, Springfield, Worcester, and Baker Memorial, Boston, have already been selected, and programs are nearly completed. In addition to the best available local talent, such specialists as Dr. J. L. Hurlbut, Dr. A. D. Vall, Judge L. E. Hitchcock, and Miss Bertha F. Vella have already been secured, and the committee are in

correspondence with other prominent Sunday-school workers to aid them in making these gatherings as successful as possible.

It is not the intention of this society to interfere with the legitimate work of any local organization, or with the Massachusetts Sunday-school Association, but to supplement the work of these societies for the good of our Methodist schools.

The committee desire of every pastor and Sunday-school superintendent two things: 1. Their presence at the convention nearest them, and their hearty co-operation in securing a large attendance from their respective schools. 2. Suggestions immediately concerning the present needs of their schools, so that some help may, if possible, be rendered by some speaker at the convention.

GEO. H. CLARKE,
President New England Conf. S. S. Society.
15 Fairmount St., Malden.

Discussing Irrigation at Denver.

What is known as "Arid America" lies west of the 98th meridian. It embraces about two-fifths of our national domain—seventeen States and Territories lying wholly or in part within its boundaries. Something has been done within the past twenty-five years to irrigate this vast region—California, for instance, has expended about \$13,000,000 and Colorado about \$15,000,000—and the results have been magnificent; but the reclamation thus far accomplished is insignificant considering what remains to be done. The Congress which recently met in Denver was the third of its kind. It did not accomplish much, owing probably to the stand taken by the Secretary of Agriculture, who charged it openly with having convened not to consider methods of irrigation, but to agitate—to influence Congress to cede the public lands in the arid region to the States themselves, and to vest in the general government the control of interstate waters. Mr. Morton probably knows what he is talking about. But the great fact still remains that the available public lands are nearly exhausted, and that about all that is left is an enormous unoccupied area of 589,000,000 acres which cannot be made fertile and fruitful without a permanent water supply. The problem of irrigating these lands and thus opening them to settlement will, ere long, become a pressing one.

Mrs. Mary D. James, whose sixty shining years of close walking with Jesus will not soon be forgotten, and concerning whom close observers said, "She is the best person I ever knew," gave utterance to this word of truth, as the result of her long experience and profound reflection: "I am more and more persuaded that

Three Premium Tours.

For mutual advantage—to increase our subscription list, and to give to certain of our preachers who would not otherwise secure it, the benefit (physical, mental and social) which comes from travel—we have arranged Three Premium Tours for the three ministers who secure the largest number of new subscribers from Sept. 1, 1894 to Jan. 1, 1895.

I. A first-class cabin passage from Boston to Liverpool and return, by a Cunard steamer.

II. A trip from Boston over the attractive and reliable Fitchburg (via Hoosac Tunnel), Delaware, and Erie Railroads to Chicago, and thence over the superb Chicago & North-Western R. R. to Denver and Salt Lake, and return.

III. A trip from Boston over the picturesque Baltimore & Ohio R. R. to New York, Philadelphia, Harper's Ferry, Baltimore, Washington and Mt. Vernon, and return.

Trip No. 1 will be provided for the minister who secures the largest number of new subscribers. Trip No. 2, to the minister who secures the second largest increase. Trip No. 3, to the minister who stands third in the list.

The additions must be bona fide new subscribers and be paid for before the first of April or at the next session of the Conference. Trips may be made at the option of the successful contestants any time between May 1 and Sept. 1, 1895. Trips 2 and 3 include transportation only.

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our advancement in holiness depends greatly upon a continual denying of self, and that just in proportion as we crucify self and relinquish our own will, will the grace of God live and grow in us." There are few things that check advancement in holiness more fatally than the premature conclusion that the crucifixion of self is complete and hence needs no more attention. A delusion of this sort works great damage. It is the "continual denying of self" that will do wonders for humble, pious souls.

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Special Express Passenger Train each way. The number of tickets will be limited and will be on sale at the Hoosac Tunnel Route Ticket Office, 50 Washington St., also at the Union Station on Causeway St., Boston, on and after Wednesday, Sept. 19. Tickets will be good only for continuous passage, Boston to North Adams and return, going on a Special Express Passenger Train leaving the Union Station, Saturday, Sept. 22, at 8:15 A. M., arriving at No. Adams at 12:45 P. M., and to return on a Special Express Passenger Train leaving No. Adams the same day at 4:30 P. M., Hoosac Tunnel Station at 4:45 P. M., arriving at Boston at 9:30 P. M., or on a Regular Passenger Train Sunday or Monday, Sept. 23 and 24, 1894.

NOTE.—The above special train will stop at Waltham in both directions. No tickets will be sold at Waltham; they must be secured in Boston.

Excursionists who return the same day will have time for a trip over the

HOOSAC MOUNTAIN, taking the train at Hoosac Tunnel Station at 4:45 P. M. A delightful trip is over the Hoosac Valley Electric Road to Adams. The road runs from North Adams through the open fields of the Hoosac Valley for nearly six miles, giving an opportunity of viewing some of the finest scenery in Berkshire, including the HOOSAC MOUNTAIN, the TACONIC RANGE and OLD GREY-LOCK.

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